

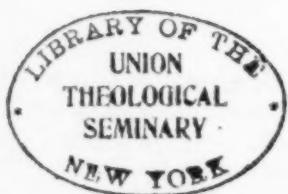
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The CHRISTIAN CENTURY.

A Journal of Religion

LET US ENTER THE COURT!

Editorial



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JUL 14 1925

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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Peace Advocates Reach Basis of Unity

FOR A PERIOD of two or three months readers of The Christian Century must have marked the rather loud silence of these pages on certain fundamental aspects of the problem of international peace, concerning which it had become a well-established habit to speak with some degree of amplitude and frequency. The explanation is that during this period conferences have been in progress among leaders of various peace groups to discover if possible some plan and formula by which the various points of view, instead of competing with one another, could be reconciled in a common purpose. From an unhopeful beginning a great hope gradually began to emerge and we are able in this issue to present the realization of that hope in the form of a definite plan of procedure. The document in which this plan is embodied and to which are signed the names of twenty-six conferees, reads as follows:

As a measure directed toward the abolition of war and in order to make the permanent court of international justice a more effective judicial substitute for war in the settlement of international disputes, this conference favors the program embodied in the three following proposals:

1. The immediate adherence of the United States to the court protocol, with the Harding-Hughes-Coolidge reservations;

2. Within two years after the adherence by the United States to the court protocol, the signatories thereto, including the United States government, shall formally declare by appropriate governmental action their endorsement of the following basic principles of the outlawry of war and shall call an international conference of all civilized nations for the purpose of making a general treaty embodying these principles;

a. War between nations shall be outlawed as an institution for the settlement of international controversies by making it a crime under the law of nations. (The question of self-defense against attack or invasion is not involved or affected.)

b. A code of the international law of peace, based upon the outlawing of war and upon equality and justice between all nations, great and small, shall be formulated and adopted.

c. When war is outlawed, the permanent court of international justice shall be granted affirmative jurisdiction over international controversies between sovereign nations as provided for and defined in the code and arising under treaties;

3. Should such signatories within two years after the adherence of the United States fail to make such declaration and to join in a conference for the purpose of making such general treaty, the United States may in its discretion withdraw its adherence to said court protocol; and further should such signatories fail, within five years after the adherence of the United States to said court protocol, to make and execute a general treaty embodying in substance the aforesaid principles, the adherence of the United States shall thereupon terminate; but any action of the court taken in the interim shall remain in full force and effect.

Many Minds Reconciled By New Formula

SIGNATORY to this document are the names of Former Justice John H. Clarke, who resigned his place on the supreme court of the United States to become president of the League of Nations Non-Partisan association; Salmon O. Levinson, Chicago lawyer and chairman of the American Committee for the Outlawry of War, in whose mind the idea of the outlawry of war first took form; Professor James T. Shotwell, of

Columbia University, whose contribution to the Geneva protocol of last September brought him to a place of leadership in all peace movements sponsored by the league; Raymond Robins, publicist, whose crusader's voice has been heard for the past four years preaching the outlawry of war in every state in the union as well as overseas; Miss Mary Dreier, member executive board, National Women's Trade Union league; Julian W. Mack, judge United States circuit court; Sherwood Eddy, national council of the Y. M. C. A.; Herbert Croly and Bruce Bliven, editors the New Republic; E. C. Carter, secretary the Inquiry, formerly senior secretary of the Y. M. C. A. with the A. E. F. in France; Donald J. Cowling, president Carleton College; Edward Mead Earle, professor, Columbia University; William B. Hale, attorney, Chicago; Carlton J. H. Hayes, professor, Columbia University; John Haynes Holmes, pastor Community church, New York, and editor of Unity; F. Ernest Johnson, research secretary, Federal Council of churches; Paul Jones, bishop, Protestant Episcopal church; Mrs. B. F. Langworthy, president Woman's City club of Chicago; Charles H. Brent, Episcopal bishop of western New York; Halford E. Luccock, contributing editor of the Christian Advocates; Reinhold Niebuhr, president Detroit Pastors' union; Kirby Page, publicist; John Nevin Sayre, secretary Fellowship of Reconciliation; Fred B. Smith, Federal Council of churches; Norman Thomas, director League for Industrial Democracy; Wilbur Thomas, American Friends Service committee; Charles Clayton Morrison, Editor The Christian Century.

Personal, Not Official, Commitments

IN an accompanying statement attached to the agreement the explanation is made that the signatures are personal only and do not bind the organizations with which the signers are associated. This statement follows:

The undersigned persons, representing various points of view as to the means of securing international peace, agree to the following principles in the attached program for the outlawry of the institution of war in the adherence of the United States to the world court protocol and agree to devote their best efforts to its realization and to the further study of adequate and appropriate mechanism for its effective application.

It is understood that each person signing this program commits only himself personally to its approval and that he is not limiting in any degree or manner his freedom to advocate methods or agencies for promoting world peace other than or additional to the permanent court of international justice. However, we recognize that the question of the adherence of the United States to the protocol of the world court constitutes the chief immediate issue before this country, and that it is of paramount importance to bring about the co-operation of the United States with the rest of the world in effective measures to end war.

With agreement now at last reached by men and women of so varying views and emphases, it would seem that there is reasonable ground for expecting public opinion to unify itself behind such a program.

What do our readers think about it?

China's Slow Adjustment

NEWS from China is neither definite nor reassuring. There is still much tenseness of feeling and some disturbance both at Shanghai and Canton. Somewhat earlier it appeared that the missionaries at several points were in danger, and had been warned officially to leave the country. Some of them, probably the women and children, had been taken aboard patrolling steamers, but no information has come to the effect that they have actually left the country. Active steps seem to be taken by the group of foreign official representatives to allay the popular unrest and put an end to the disquiet in the factory situation at Shanghai. Mr. MacMurray, the newly appointed American minister, arrived in that city, but was almost immediately called away to Peking by an urgent summons from the officials at the embassy. During these recent strikes and riots the military groups have been little heard from. It is probable that the news is hard to get and the correspondents of the various papers have difficulty in getting it through. We shall need to wait for more authentic information before it can be determined which way the nation is headed, how far the disturbances are local and industrial, or political, and helped on by outside influences, particularly Russian. It is just now the fashion to charge most of the world's ills to Russian propaganda. One thing is certain. The Chinese people are slowly and painfully, but quite surely, working through to a more stable social order and a more competent government. They need the utmost help of the other nations. They have too long been the victims of rapacious officials and exploiting foreigners. The present treaty relations of China with the western powers are unjust and ought to be remedied. The United States has been traditionally the friend and counsellor of China. This is the most opportune time to manifest that friendship in a manner that will win back some of China's wanng affection for our people.

The Failure of Defense Day

PROMOTERS of the so-called defense program are a little confused in their reports of the event. With one breath they claim that it was an immense success, evidently counting all the parades and public gatherings of any sort throughout the land as the response of the nation to the call to the colors, and with the next they point out the most plausible of the reasons why the attempt was such a disheartening failure. The newspapers reported in many parts of the country that the "defense day" held on July 4 will probably be the last one attempted by the department of war. They went on to say that the department will probably accept the public verdict, evidenced by the small number of those who responded in the manner of citizens summoned to mobilize as for an emergency. Major General Hines, in attempting to account for the falling off in numbers as compared with last year, cited all the reasons that could

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be urged. But the fact was quite apparent that the nation is not interested in a war demonstration. Last year it was to be called "mobilization day" until the protest against the term compelled its modification into "defense day." Apparently this gives as little satisfaction as the other. The truth is that there is no public demand that the entire citizenship of the nation shall turn out to assume the air of martial behavior for one day in the year. Aside from the utter futility of such a gesture as a serious help in case of need, the moral effect of such a program is evil and unjustifiable. Gen. Pershing is quoted as saying that we might have been saved time and loss at the opening of the war if we had had an immense and properly prepared army at our disposal. That is the favorite argument of the militarist, whether or not Gen. Pershing ever said it. It is the glory of peace-loving nations that they are never prepared for war. They have something better to do with their manhood. The losses in men and material involved in unpreparedness are as nothing compared with the tragic cost of a war machine maintained at the point of efficiency through years of waiting for "an emergency." We venture to hope that the unhappy "defense day" attempts of these two years will be the last.

The Commotion at Dayton, Tenn.

IT IS SOMEWHAT DIFFICULT to preserve the proper degree of seriousness in the contemplation of the legal battle now being staged to determine the right of a teacher to impart to his students the customary facts of science. It is natural that a town like Dayton should appreciate the opportunity it has to secure a firm place on the map, even if the suggestion that it has the vision of a real-estate boom is disregarded. To secure the free services of so celebrated a promoter as Mr. Bryan is a privilege not to be slighted. No wonder there was excitement and apprehension on the part of its citizens when it was rumored that the hearing might be taken to another community. And Mr. Bryan is having just the sort of time he enjoys. He is the local hero of the hour. That the trial will determine the merits of the doctrine of evolution no one has the slightest notion. Such questions are not for the court room or the public platform, but for the study, the class-room and the laboratory. Matters of scientific nature are not determined by the eloquence of orators or the devices of attorneys. Furthermore, the representatives of the two sides have no suitable qualifications for their task. There is not a scientist in the land who would commit his case to the amateur interpretation of Mr. Bryan, nor is there a student of the Bible and of religion who would regard a man of Mr. Darrow's agnostic attitude as a proper advocate of any sort of theological belief, liberal or conservative. The one by-product that is to be secured from this mid-summer drama is the measure of enlightenment that will result from the perusal of the large number of volumes and magazine articles that are making their appearance, called forth by the publicity given to the case. It will be a vast gain if the middle-

aged people, who passed out of their school years before the modern facilities for the teaching of science were enjoyed, can secure even at second hand and in diluted fashion something of that knowledge of natural laws and processes which is the commonplace possession of every child who has passed through the public schools.

Fundamentalist Prototypes

MEN means untrue to the traditions of the static mind throughout history. Every generation has furnished examples. Copernicus in his day met the aroused wrath of the men of fixed ideas, both within and without the church. He opposed the popular view of a central world, with the seven planets revolving about it. That idea was satisfying to human pride. Nobody wanted to live on a world that was one of the least of the heavenly bodies. Yet the teachings of Copernicus were but crude when compared with the later developments of the theory that has gained universal scientific approval and that bears his name. He knew nothing of gravitation, the discovery of which by Newton threw a wholly new light upon the problem. The Copernican theory was no more a perfect piece of work in the days of its author than was the Darwinian theory. Yet each has become the basis for a new order of scientific definition. Copernicus met the difficulties in his theory by the doctrine of epicycles. There were many assumptions, experiments, modifications, just as there have been in the matter of evolution. Most good men condemned both theories at the beginning. The Roman Catholic church and the reformers alike denounced the Copernican view. The martyrdoms of Bruno and Galileo show how mistaken good men can be in fields where they have no proper knowledge. The men who pass resolutions and laws against the teaching of evolution are often possessed of excellent intentions, but their thinking is crooked. A man of ability may do incredible harm, in spite of amiable and pious intentions, if his thinking has lacked that patience of hard work which alone brings understanding.

Encouragements to Lawlessness

CITIZENS OF CHICAGO are increasingly alarmed at the open defiance of law and the uncurbed activities of criminals, some of whom are well known, and have records that run back through the years. One of the conditions that facilitate this unhappy state of affairs is the character of some of the judges into whose hands the cases against offenders are likely to come. The Better Government association, of which Judge Thos. E. D. Bradley is president, and Mr. E. J. Davis secretary, has just made an illuminating statement regarding one of these criminals, a man named Ross. He shot a policeman in August, 1919. He was not indicted until January, 1923. Since that time his case has come up before one or another of the judges in Cook county

twenty-seven times, and on each occasion it has been continued. The names of these judges, before one of whom thirteen continuances were secured by this gunman, are published by the association. It is apparent that more attention to the nomination and election of public officials is necessary before the remedy to our lawless condition is found. More than one million voters in Cook county did not vote in the primary for any present official. Bad conditions in government grow out of the inactivity of the better class of citizens, and the very great activity of the worst.

Let Us Enter the Court!

ELSEWHERE IN THIS ISSUE will be found the text of a peace policy wrought out and signed by twenty-six representatives of various peace groups after a series of conferences taking place during the past two months. The Christian Century considers the formulation of this program the most gratifying and significant event in the recent history of the peace movement. It has drawn together in the bonds of common understanding and unity of purpose men and women of many points of view—ardent champions of the outlawry of war, the league of nations, the world court, the protocol, preparedness, pacifism and advocates of other approaches to the peace goal. The document finally agreed upon is no mere diplomatic compromise, but a synthesis of convictions held by all. Each signer of this document regards it as defining the next step for America to take toward world peace. The program was projected as a program of peace among the peace-makers. The conferees were searching for some plan by which their differences could be reconciled and the peace forces of America could present a united front to the common enemy instead of disputing among themselves. It was clearly seen that while we were arguing with one another the militarists were having their way. To remove this scandal and the menace inherent in the war of peace creeds the first conference was called. Sufficient progress was made to warrant further conferences, resulting at last in the agreement now announced.

Readers of The Christian Century need not be reminded how vigorously its pages have preached the convictions of its editors with regard to the outlawry of war. Nor need they be reminded with what anxious concern we have contemplated the adherence of the United States to the present world court under the quite formal Harding-Hughes reservations. Nor is there need of reminding them of our irreconcilable opposition to America's participation in the league of nations as now constituted. All this is of record, and is not only fresh in our readers' minds, but would be our present conviction were not that conviction modified and reconstructed by the formulation of a reconciling program. On the basis of this program a sense of comradeship with advocates of the league and of the permanent court of justice has displaced the sense of opposition, and from this time forward The Christian Century may be counted on to further America's entrance at the earliest possible moment into the world court on this basis.

The process by which this unpredictable unity of purpose was reached was marked by devious approaches to one another's minds in the give and take of conference. Looking back upon the paths of indirection through which the talk passed, the essential moments of mutual discovery are now seen to be two. The first was when it became apparent, by a show of hands, that every one of the twenty-six conferees believed in the outlawry of war. The second was when it became apparent that those to whom the legalizing of war was the main consideration in organizing the world for peace not only believed in a world court but had no prejudice against the present world court if the outlawry of war could be woven into it. After that the problem was clearly defined and comparatively simple. It took this form: How can the principles of the outlawry of war be wrought into the present world court without deferring America's adherence to the court to an indefinitely remote date? The answer is before us. We dare to believe that this answer provides a formula and a program in which the cross-purposes of our many peace groups may be genuinely reconciled.

And if this is so, it means, one cannot doubt, nothing less than a definite foreign policy for our nation. On such a basis the moral energies of this country may be set free to work in connection with Europe and the rest of the world for those ideals of peace and justice in whose support the nations have long been accustomed to look to us for leadership. The unhappiness arising from the confusion and clash of our domestic opinion on peace procedure since the war has only been exceeded by the misfortune of America's apparent estrangement from other nations in the supreme business of organizing the world for permanent peace. The present proposal is, we believe, a formulation of what all the peace groups in our own country have been seeking, and, when it is fully presented to them, will prove to be what the nations themselves are really seeking. That the public opinion of America can be mobilized behind this program, and that it will have the support of the President and the senate can hardly be doubted. As a solvent of rival purposes of our numerous peace groups the present proposal will accomplish several important results.

For one thing it will take us into the world court at once. There are no obstructionist conditions standing in the way. No time need be lost. The Harding-Hughes reservations, involving no modification of the structure of the court at any point, and providing only for certain formal safeguards, are acceptable to all groups in the senate and to all the nations already adhering to the court. The conditions contained in the present proposal are not conditions of entrance but of continuance, after five years of participation. It is proposed that our adherence to the court be effected as quickly after the senate resolution is passed as the mere technique of such adherence makes possible. No nation—not even our own—need be converted to the proposed outlawry modification of the court as a condition of our entrance. The proposed outlawry modification of the court is to take place during the period of five years after our entrance. We are to share in the processes of the court and validate its judicial actions dur-

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ing the five years, even if at the end of that period our adherence is terminated through failure to fulfill the outlawry conditions. It is of vital importance that this immediate, unconditional adherence to the court shall be understood as of the essence of the present proposal.

But it is equally agreed that our entrance involves a condition as to our *continuance*. This is a proposal both to adhere to the court and to outlaw war. At first no one saw any way to bring the two together save by making the outlawing of war a condition of America's entrance into the court. To those who regarded adherence to the court as the "next step" this seemed to involve delay and postponement. But the more stout advocates of outlawry who see no hope in any plan as a real *peace* plan so long as war remains the most legal institution in civilized society, could not contemplate adherence to the court without secure provision being made for the outlawry of war. When it was at last proposed to accept the court as it is and condition our continuance after five years upon the outlawing of war, the light had come. The views of all were satisfied.

This proposal puts the great idea of outlawing war in the most logical and favorable position for consideration by America and the world. Advocates of outlawry have no reason for not wishing their cause presented to the world in association with the court already created by the league. It is not the origin of the court but its character that should enter into our consideration. The question of the world court has the right of way on the main track of the senate's program next December. When that question comes up the proposal to put the outlawry structure into the present court structure will come up with it. If it carries, there will be five years of discussion, and we dare to hope resultant action, by all civilized nations, including the United States. If the nations during that period fail to make war a crime, to forswear further resort to it, and to agree to submit their disputes to the court for adjudication on the basis of a code of the international law of peace, the adherence of the United States to the court will automatically terminate.

Moreover, the present proposal will insure the United States against the only kind of foreign entanglements of which we need have any fear—that is, political entanglements involving the hazard of war. There is no disposition in America to stand aloof from other peoples. Our national impulse is strongly toward friendship, conference, mutual help, the bearing of our full share of the international burdens of the world. The inhibition that has rested upon our co-operative impulses since the armistice has not been national selfishness, but the stark fact that no proposal for co-operation has come to us, or originated with us, that has not been bound up with the war system. America is not isolationist at heart. We simply will not commit our national destiny to any alliance or league or court in which the war system is implicit. But when once the institution of war is displaced by an adequate institution of law and justice which operates on the basis that war is an international crime, the limit of

America's co-operative participation with other nations in the things of peace and progress no man may set.

It will be observed also that the proposal agreed upon by the conference meets the basic condition urged by Senator Borah concerning the codification of international law. And with war outlawed the senator's other objection, concerning the court's giving advisory opinions to the league—a very valid and vital objection as the league now stands—would be reduced to a level of secondary importance. With war outlawed not only the court but the league of nations takes on a fundamentally different character. It would be hard to conjure up from the deepest abyss of prejudice and partisanship a single reason for the United States to refuse to enter the league when war had been plucked out of it by the members of the league uniting to make war a crime!

We seem, therefore, to have here a proposal which opens a great vista of international co-operation. No one can prophesy how far the nations may go in the pursuit of peace and brotherhood when once they have been released by their own mutual oath from the fear and the torment of war. We believe all hearts will thrill as they reflect upon the significance of this union of our own peace groups upon a common platform, and look forward to the reunion of America with her allies, her former enemies and all the nations of the world in a court of law and justice wholly disentangled from the monstrous institution of war.

Is the Church a Business?

COMMENTING upon our recent editorials relative to the principle and practice of tax-exemption for church property, a correspondent has pointed out that the churches are in fact on a par with other business enterprises, and should be put on a par legally. The peculiar aims of the church, the unique character of the "goods" it turns out of its "factories" and distributes through its "sales" organization, obscure for most of us the soundness of the principle he sets forth.

The distinction often made, that commerce is selfish and its aims are private gain, while the activities of the church are unselfish and its aims are those of public service, cannot be pressed. The generalization is far too sweeping. Commerce is not all selfish. Its aims are not private gain, as over against public service. The contrary philosophy is being pressed throughout the business world. The modern corporation is squeezing the speculative elements out of business and substituting scientific organization in the public service. Nor is the church's program pure unselfishness. A great amount of volunteer service is rendered through the churches. But there is a marked tendency to organize their activities under salaried agents, few or none of whom would be in the professional service they have espoused without the remuneration of salaries and fees which form the perquisites of their offices, and upon which they subsist.

The church cannot justify its claims upon the community in exemption from tax-paying on any such grounds. All

business is rendering public service, if it is fit to persist at all. We use the term private business very loosely; there is no such thing as private business in the strict use of the term. The universally deepened sense of responsibility to the community on the part of all corporations, commercial organizations and other agencies doing "business," is rapidly dissipating what is left of the distinctions we have sought to draw by the use of such terms.

When the community acts as a community it does not tax itself; such procedure would be simply jugglery. It would be merely transferring items from one account to another on the public records. Public schools are not taxed because their support comes directly from the community in the first place. Government property is not taxed because taxes support the government. To imagine that government and the schools thus go free is to be bewildered by the simplicities of the public book-keeping. The church is not in this category. The government and the schools are rendering direct and essential public service. To say that the churches are doing the same, in their way, is beside the point. So is the corner grocery store, and every other agency creating and dispensing the essentials of civilization. The distinction between the two groups is that the one is operating under a regimen which assigns both its support and its control directly to the community, acting as a community. The other group are rendering a service, often an absolutely essential service to be sure, but the community as such does not exercise control.

In this sense the churches are private institutions. Let us agree that they are rendering a public service, a quite indispensable service. Yet groups of private individuals, corporations not created by and directly controlled by the community, determine the character and amount of the service thus rendered. The grocer, the steel corporation and the railroad pay for the privilege of determining the amount and character of the service they will render the community, by supporting the institutions upon which their security rests. The churches do not do so. They claim the right to control their operations, but refuse to pay the price which is exacted of others for that privilege.

Is not our correspondent right in emphasizing the business character of the modern church? Its work has become highly professionalized. It attracts agents into its service by offers of material reward. To be sure, these rewards are made secondary in many of the appeals to enlistment, yet the churches know and everybody else knows that without those rewards enlistments would never take place in numbers and of a character even approximately to maintain their operations. Nor are the rewards meager, proportionately, among the professions. It is often pointed out, sometimes very erroneously and sometimes truthfully, that ministerial salaries are below the income of the artisan and of others serving in the supply of the material demands of civilization. But the average of ministerial incomes is sometimes higher than the average among lawyers and physicians and teachers, and those in other callings commonly accorded professional standing. The appeal of material reward is not paramount in any of the professions. And it is not so clear that the dedication to unselfish service is so much more eminent among candidates for the church's ministry than it is among those entering other professions.

Certainly unselfishness is not unique among the clergy.

In the nature of its service the church cannot be unfair to the community in claiming that to which it is not entitled; it cannot be a shirker, cannot demand privileges for which it refuses to pay the standard price, and still discharge its assumed function as the creator and cultivator of high ideals among the people in the community. Honesty, integrity, unshadowed justice are virtues which the church has assumed to inculcate. How can it do so effectively while it stands condemned for its evasions of the common obligation to support the community whose protection it claims?

Thoughts After the Sermon

XIII.—Bishop McDowell on "The Interpretation of Life"

I FEEL CERTAIN that this sermon of Bishop McDowell's in last week's Christian Century is one of those sermons which loses much of its characteristic virtue in being put into cold type. I found my mind trying, as I read, to visualize the preacher, to see his face and hear his voice and feel the impact of his own emotion of which his words and ideas were but carriers and symbols. The greatest thing, I imagine, about a McDowell sermon is McDowell. The man, the rugged gentleness of him, the fine earnestness of him, would make his sermon sound much different from the sermon we have been privileged to read.

Of course this is true of nearly all preaching. Yet there are exceptions. There actually are sermons which read better than they sound when they are delivered. Perhaps there is some defect in the delivery, or some diverting idiosyncracy which prepossesses your attention so completely that you simply cannot keep your thoughts on the development of the theme. Or perhaps the preacher has an indifferent manner, discounting by his tone of voice the importance of the thing he is saying. This limp, indifferent style is, I sometimes think, consciously affected by certain preachers of the modern school who have reacted against what they scornfully think of as eloquence. I heard a sermon quite recently which left me saying to myself, "I wish I could have that discourse in manuscript, to read it in the quiet of my room; I know there is rich thinking there but it has been expressed in such an indifferent manner that I have not been able to grasp it." Such preaching makes me wonder whether the preacher really believes what he is saying, or at least whether he regards it as important enough to justify so many of us coming out to hear him say it. I have even gone away from sermons of this sort with the sense that the preacher cynically regards his audience as a group of very simple and unsophisticated folk for going to the trouble to come out to hear him! He makes me wonder if, were our positions reversed, he would have interest enough in his own message to occupy a pew!

But sermons like these are few. Most preaching loses by being abstracted from the preacher. Dr. Gunsaulus was a preacher of that type. His sermons would hardly print at all. Yet there was something almost preternatural

about McDowell's sermon. It was finely needs effective this s young new purpose hard begin which hang simpl comp Ye of the sweet a co as J day grip —wh lappin prea stag of a thes thru

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about them when that great preacher was at par. Bishop McDowell, I imagine, ought always to go along with his sermon for its full power to be felt. The theme here is finely wrought, too finely wrought for mere reading. It needs gesture, and voice and personality to give it the effectiveness that belong of right to it. I can believe that this sermon would be listened to with profound interest by young people. It would kindle their hearts, give them a new outlook on life, shame their low aims, and lift their purposes to the very level of their Master. But I can hardly imagine a young person reading this sermon from beginning to end. It lacks the concrete simple imagery which makes a sermon readable. There are few pegs to hang attention upon. The ideas are not broken up into simple pieces which give the reading mind the sense of compassing the thesis.

Yet I am sure nothing like this could possibly be said of the delivered sermon. I can imagine the nobility and sweep of the preacher's feeling as he challenged, let us say, a congregation of college students to launch life high, as Jesus launched his life on the very highest level that day in Nazareth's synagogue. I can feel the inexorable grip of personality upon personality as this elder prophet—whose rich life has spanned his own generation and lapsed over upon a strange new generation to which he preaches with undiminished power—moved grandly from stage to stage of his discourse. There would be no doubt of a body of student youth grasping his finely-woven thesis if it were given the inflection and emphasis and thrust of that vibrant spirit by which all who have heard this preacher-bishop have been deeply moved.

There is one place in the sermon where the preacher leaves off his highly refined thinking and almost mounts the stump. It is dramatic and gripping even on the printed page. How tremendous must it have been in the actual preaching! The place I refer to is where Bishop McDowell, departing from objective interpretation and argument, yields to the impulse of his Methodist heart to pour out his personal feelings.

"We are very positive," he said, "about what we would have done if we had been present at Nazareth or elsewhere when those who were present were behaving in ways that seem very bad to us. For example, I like to think that if I had been sitting or standing in the synagogue that day, a young Jew knowing Jewish history and sensitive to the spirit of prophecy, that I would have discerned the meaning of this scene, and when Jesus repeated these words and outlined this program for his life I would have leaped to his side to take my place with him, to share his life, to go any length with him. I like to think that I would have thrown my cap in the air, and would have disturbed the dull meeting by crying out to him: 'If that is your program, if that is your spirit, I am with you, I am with you!'"

I like to read that. My heart answers to it. When I got that far in reading the sermon I said to myself, "I have not grasped the deep theme of this discourse; but here is the spot at which the recondite and subtle theme comes to the surface, as a subterranean stream breaks through the rock and issues in a sparkling spring; I will go back and

follow the stream from its source to this point again. And I did. It was like a different sermon. I saw what the preacher was getting at. The spring had given me the clue to the stream.

But I know that what I had to wait for until I came upon the spring, those who sat under the actual voice of the preacher would get from the moment he began his discourse.

THE LISTENER.

The Carmels

A Parable of Safed the Sage

WE SOJOURNED in Egypt, I and Keturah, and we rode on Donkeys, and also we rode on Camels. Now of all beasts that ever were made, the Camel is the most Ungainly and Preposterous, and also the most picturesque. And he taketh himself Very Seriously.

And we beheld a string of Five Camels that belonged in one Caravan, and they were tethered every one to the Camel in front of him. But the foremost of the Camels had an Halter that was tied to the saddle of a Donkey.

And I spake unto the man of Arabia who had the Camels, and inquired of him how he managed it.

And he said, Each Camel followeth the one in front and asketh no questions. And I come after, and prod up the last Camel.

And I said, Doth not the first Camel consider that there is no other Camel in front of him, but only an Ass?

And he answered, Nay, for the first Camel is blind, and knoweth only that there is a pull at his halter. And every other Camel followeth as he is led, and I prod up the hindmost one.

And I inquired, How about the Donkey?

And he said, The Dóñkey is too stupid to do anything but keep straight on, and he hath been often over the Road.

And I said unto Keturah, Behold a picture of Human Life. For on this fashion have the Processions of the Ages largely been formed. For there be few men who ask otherwise than how the next in front is going, and they blindly follow, each in the track of those that have gone before.

And Keturah said, But how about the leader?

And I said, That is the profoundest secret of history; for often he who seemed to be the leader was really behind the whole procession, and at the head was nothing more sensible than a Donkey.

And Keturah said, That is a Pessimistic Interpretation of Human Life.

And I said, The fools make the fashions, and the wise men follow them.

And she said, It must be fun for the Donkey.

And I said, He is so happy to carry no load, but to hold up one end of the halter of the first Camel, that he doth laugh a great Haw-haw at the folly of the whole world except himself.

And this was a little severe; but I have often mourned the lack of Wise Leadership among men, and the String of Camels led by an Ass is worth a moment's sober thought.

For so long as the world is content with the kind of leadership that doth guide the fashion in Clothes, and Politicks, and much beside, the Donkeys will not lack for occupation.

Chinese Christians and the Shooting in Shanghai

By Harry F. Ward

CHINESE CHRISTIAN LEADERS are outraged to the depths of their being by the shooting of unarmed students and other persons by the police of the international settlement of Shanghai on May 30. Men of western training with a high capacity for objective judgment, habituated to transcend race feeling, are moved as men are seldom stirred. They regard the official defense that the shooting was necessary to save the lives of the police and the police station from capture by the crowd as the usual official justification. They insist that it is entirely destroyed by the preponderance of testimony from foreign eye-witnesses. What moves them is the fact that such harsh and extreme measures were used in dealing with an unarmed crowd and that the lives of students were taken when they were seeking only to protest against injustice to workers and to fellow-students. Their sense of injustice and inhumanity is so strong that they are baffled by their inability to get a similar response from some of their colleagues of the white race.

A request not to pre-judge the case seems to them to cover an acceptance of the official position, to be an implication that the authorities could not do any wrong, that is, a pre-judgment on the other side. To them the case is overwhelmingly established as an instance of unjustified killing, another of those occurrences of criminal stupidity which have occasionally marked the attempts of the white people to manage other races. They are confirmed in this judgment by the silence, that seems to them contemptuous, with which their requests for justice have been ignored. These requests are moderate and reasonable, giving no hint upon the surface of the depth of feeling that underlies them.

BASIC AGREEMENT

In basic demands there is agreement between the published statements of Christian bodies in which Chinese are associated with missionary colleagues in the executive, and those composed entirely of Chinese. Of the former type the staff of the National Christian council and of the national committee of the Y. M. C. A. agree in asking for an impartial inquiry with adequate Chinese representation. The N. C. C. points out that the official report cannot be considered impartial because the municipal authorities share responsibility for the occurrence with the students and the crowd. They both ask for adequate Chinese representation on the Shanghai municipal council, a body which governs 750,000 Chinese who pay eighty per cent of its taxes, on the principle of taxation without representation. The Y. M. C. A. also requests the return of the Shanghai mixed court at an early date to the Chinese authorities. It says "The Shanghai mixed court was taken over by the foreign authorities of Shanghai and placed under complete foreign control during the troubled period of the revolution of 1911. Repeated efforts to bring about its retrocession have been unavailing.

Moreover, the decisions of the mixed court are absolute, being subject to no appeals to higher courts. This is a practice to be found today in no civilized country in its administration of justice. The consequent dissatisfaction of the Chinese public with this court is too well known to require elaboration."

In these two requests these Christian bodies are seeking to remove some of the causes of the recent trouble and of future difficulty. It ought to be obvious enough that the peace of the world is constantly menaced by a situation in which 750,000 people of one race are governed arbitrarily and absolutely by a fraction of that number of a different race, most of whom are quite incapable of understanding those whom they habitually regard and treat as their inferiors. The situation becomes still more impossible when it is remembered that some of these Chinese are in mental capacity and moral development the equal of any human beings in the world.

CHRISTIAN UNIONS

One result of recent events has been the rapid development of Chinese Christian unions in various cities, including places where such an attempt had previously been made in vain. There are about twenty of these organizations and more than half of them have recently been organized for the purpose of expressing themselves in regard to the shooting in Shanghai and of supporting the nation-wide movement which has grown out of it, including financial aid to those on strike. Those at a distance from the scene of trouble naturally talk in more general tones about righteousness and justice. Those near at hand want punishment for those guilty of the shooting, compensation for those killed and wounded and an apology from the British government. In this they are joined by expressions from various Christian student groups.

The Shanghai Student union, newly formed, has naturally been the most active. It has sent two letters to the municipal authorities containing its demand and adducing reasons to show that the shooting was unnecessary and unjustified. It has requested the China Medical association to gather evidence from its members concerning the moot point of whether some of the victims were shot in the back. It has held a mass meeting of Christians and taken steps to systematically inform the churches of the situation and to raise money for the general strike which has completely tied up Shanghai. It declined an invitation to join the union of merchants, laborers and students which is conducting the strike on the ground that the time had not yet arrived. It sent a delegate to see its Japanese brethren and ask them why they permitted Japanese marines to be stationed in their church in Christian territory. It has asked the national committee of the Y to organize a publicity bureau to send information to Christians of other nations.

These church bodies are joined by various student and faculty groups in demanding the abolition of unequal treatment of China by foreign powers and of the unequal treaties. These are the treaties which give foreign nations special privileges in China which are never asked nor accorded between equals. The demand for their abrogation was started by Sun Yat Sen and is today the most popular slogan in China, uniting all groups and factions. The demand is reiterated by the Nanking Christian association for the abolition of all unequal treaties, an organization which has been in existence for over a year.

STUDENT UNIONS

One consequence of the situation has been the bringing of the students of Christian colleges into the student union, from which they had previously for the most part held aloof. This had made them the target of the anti-Christian movement and furnished one ground for the charge that Christian colleges had a denationalizing influence. One development has been that a few of the strongest utterances have come from some of the Christian students. These invariably come from institutions where the authorities have, in fact, repressed the development of the nationalist spirit. They are in part the natural reaction to this attitude and in part the natural defense move on the part of the students in their relations with non-Christian nationalists. One instance of repression caused over five hundred students to personally sign a statement that they would never return to the college. A more general development has been the constructive influence of the Christian student movement upon the policies and conduct of the general student strike. They have worked to prevent violence and to engage the students in a constructive attack upon the problem through the study of causes and remedies. It is reported that the largest and most orderly student demonstration in Peking has just occurred under the leadership and control of students from the Christian colleges. It is again to be observed that such constructive influence comes from colleges where there has been full sympathy and understanding between faculty and students and where the students have been encouraged to develop a sound nationalism.

One amusing feature of the situation is the reaction of certain of the foreign community whose only interest in China is to make money out of it. They want to know if this is the result of mission colleges—to train leaders for strike movements. Equally amusing is the effort of a few, a very few, educational administrators to disavow the result of their own process. An Epworth league issued a statement disavowing anti-foreign sentiment, urging economic pressure on Great Britain and Japan, calling for a fair and conscientious investigation, and an outraged foreigner writes hot haste to the newspapers to know what is this Epworth League and what foreigners are behind it.

FACULTY STATEMENTS

There is an interesting difference between statements issued by faculty groups which are all foreign and those which contain a Chinese contingent or are all Chinese. The first are general in their expression of sympathy and the others become increasingly concrete. The faculty of Yenching University at Peking, four nationalities, one Chinese,

regrets the Shanghai occurrence because it conflicts with the purpose of the university, which is humanity, justice and the brotherhood of races. They are opposed to the use of force and in particular to firing on unarmed students. They hope that all the governments involved will do the utmost to secure justice and meet their responsibility for compensation, also that before the settlement of this affair there will be no further use of force. They desire investigation and urge those responsible for news to be careful to spread only facts. They recognize that foreigners have the larger share of responsibility for removing underlying misunderstanding. They want immediate revision of treaties now out of date and the Powers to give up their selfish interests.

The Hangchow Christian College faculty finds the fundamental cause of the trouble in the concessions and the settlements, believes the sovereignty of China should control all its territory and that the student movement is inspired by a patriotic motive and not from other sources. The Chinese faculty of Soochow University holds that the fundamental cause back of the situation is the oppression of the foreign powers, unequal treaties, political and economical exploitation. It finds the immediate cause in a student protest against the killing of a worker and against unjust laws proposed by the municipal council. It advocates punishment, compensation, apology, then the abolition of unequal treaties, spheres of influence, extra-territoriality, customs and tariff control.

CHINESE AND FOREIGN CHRISTIANS

The National Alumni association of Christian colleges wants economic pressure exerted on Great Britain during diplomatic developments, to help the workers on strike and to give them citizens' training. It wants law and order observed, and the movement limited in antagonism to Great Britain and Japan, but not to attack the British as a whole and not to persecute religion and the missionaries. The Christian schools in Peking oppose the landing of the marines. The National Association of Indigenous Protestant Churches, with three hundred branch units, says that it saw the treachery of foreign aggression twenty years ago and so decided then to sever relations and to have a self-supporting and self-perpetuating church.

So the issue develops into a question of the relation of Chinese and foreign Christians. The students of Hangchow Christian College addressed a communication to Chinese Christians working in institutions where there were foreigners. They point out that during recent years the anti-Christian movement not only accuses missionaries of being tools of imperialism but makes the same charge against Chinese Christians. Since the present difficulty they notice that practically no missionary would stand up to express his attitude; therefore, they are more concerned about the future of Christianity in China than ever before. They urge an exchange of opinion on the situation in organizations where Chinese and foreigners work together. Where there is a difference they urge study and investigation. When all fundamental facts are known, if foreigners still believe that they must stand for law and order and justify killing, then they say we must sever relations with them. If because of love for country they cannot express

their attitude, then we must say we have our own country to love as well as you and must sever relations. If foreigners believe that shooting was not justified and are willing to say so but will not do anything to correct or prevent such things in the future, we must question their sincerity and have no ground for co-operation with them.

As a matter of fact several groups of missionaries have issued statements expressing sympathy with the sufferers and with the students and laborers, regretting the aggression of western powers and calling for competent investigation with adequate Chinese representation. One group of British missionaries recognizes the large degree of British responsibility for the general situation in China and call upon their fellow-countrymen to face this situation and seek to remedy it. Another group of missionaries had previously issued a statement renouncing for themselves all the protection afforded by the unequal treaties. Leading Chi-

nese Christians are apparently about to take the same step.

The Peking Student Christian union has sent a telegram to the World's Student Christian federation declaring that the fundamental cause of the present trouble is the unequal treaties and appealing for help in creating public opinion to secure their revision as one way to promote world peace. What help will the Chinese Christians receive from the churches and mission boards of the United States? Will we aid them to secure proper investigation of the Shanghai shooting and action consistent with the findings? Will we stand with them in securing the abrogation of the unequal treaties in such a manner as to provide justice for all interests involved? This is one of the burning issues upon which the future peace and progress of the world turns. There is time now to adjust it. If it is permitted to develop into further reliance upon force an attempt at constructive settlement may come too late.

Our Changing Morals

By George A. Coe

HOW SHALL ONE INTERPRET the clash that is occurring between the old morality, on the one hand, and on the other hand the spirit of many of our youth and of many of "our intellectuals" who no longer are young? To not a few of our solid citizens and churchmen what we witness is a spurt of plain *immorality*, a refusal to be bound by eternal rules of right. Other critics think they discern a lapse into *a-morality*, which they regard as the fruitage of the natural-science view of man. All such critics assume that back to the ancient morality must all this vagrant thinking ultimately return; back must come these wayward souls if they are not to suffer moral disintegration.

But those against whom accusation is brought turn upon their accusers, condemn the old morality as neither identical with eternal principles nor adapted to the conditions of our time, and challenge the conduct that is conventionally called correct. What is happening is declared to be, not a lapse into immorality or *a-morality*, but an evolution of morality. The clash between the old and the new is taken to be an almost inevitable incident of progress.

When a defendant alleges the unconstitutionality of a law under which he is arraigned, what is done? Is the indictment re-stated in more emphatic language, and presented to the court with more emotion? No; the judge takes steps to determine whether he has any right to proceed with the trial. In the present case, sermonic vociferation against all departures from the moral conventions in which the ministers of today happen to have been brought up simply misses the mark. "How did you get that way?" is the response that is increasingly made to all who set themselves forth as infallible dispensers of eternal and immutable moral judgments.

We shall not understand what is deepest in this conflict if we assume that merely particular rules are disputed, or that particular desires have over-mastered conscience. For the basis of moral judgment, the nature of morality itself,

is the main point at issue. And this is no longer a merely academic interest. People of the everyday sort are asking, "Well, what makes anything right or wrong, anyhow?" and "How, as a matter of fact, did the old rules of conduct arise?" Interesting discoveries are being made, as—to take a glowing example—that yesterday's assumptions concerning the proper status of the female, passionately held as if they were in the nature of things or else a divine decree, are historical accretions representative of a society that already has passed away. It is realized, even, that desires of the male that are not obviously of heavenly origin were basic to these supposed eternal moral verities.

REMAKING MORALITIES

To go through such a process of analysis even once is sufficient to raise the question whether the constant *un-making* and *re-making* of our moralities would not be normal rather than abnormal. Such questioning is almost certain to spread through the adult and adolescent population, and once having taken hold of popular thought, it is not likely to let go. It is at work already in the economic sphere. In a rapidly changing industrial order it is scarcely conceivable that only the surface of the ancient moralities should be ruffled. We are, in fact, putting into laws and judicial decisions rights that contradict the plain morality of pre-industrial individualism. The master-and-servant relation; contractual relations; sustenance, health, old age, accidents—in none of these does plain morality stand still. Who can contemplate our graduated inheritance taxes and our graduated income taxes without perceiving, moreover, that a new morality of property-holding is emerging? "Shall I not do what I will with mine own?" is the axiom of the old morality, but already it has ceased to be axiomatic.

What chiefly *un-makes* and *re-makes* our standards of life is concrete conditions, changed circumstances, experiences that already have arrived. Our acts change before our rules do. Consequently unavowed *re-interpretation* of

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the terms in which rules are couched constantly goes on. Ministers adapt their Sunday conduct to modern conditions without changing the formulas concerning the Lord's Day. Hence it comes to pass that often the conflict between old moralities and new ones reaches the surface only after the new conduct has secured firm lodgment. This is why the strict conservative is so often placed in a ludicrous position either by the fact that his own conduct follows two unreconciled principles, or by the fact that his formulas for goodness approve so many persons who are obviously bad and condemn so many who are obviously good. Another important fact concerning moral conservatism is this: Some of the demands for change arise from persons who are injured or inadequately protected by the old system, whereas insistence upon not changing comes not seldom from those whose comforts and prerogatives are fairly satisfactory already. Hence, vested interests tend to ally themselves with "common morality," and to employ severe measures against uncommon morality.

It takes some historical sense, or else good-humored toleration of human frailty, not to grow cynical concerning the goodness of those who thrive by turning old rules to their private advantage. Let the "gentle reader" test this by noting what the following eulogy brings to his mind: "By unremitting industry, frugality, perseverance in the face of obstacles, and strict honesty, he attained a position of influence and of power in the community." The temptation to cynicism is still greater when, a problem of human welfare being up, "eternal moral verities" are invoked in support of laws and customs that cannot justify themselves by their concrete workings.

SENSE OF HUMOR

Yet sincerity in such matters is probably far more common than a sense of humor. It is no idiosyncrasy of our President, for instance, but rather his gift for simple statement of the inmost thought of those who regard the old moralities as sufficient for all eternity, that makes his moral judgments so impressive. Unquestionable candor breathes through the following words concerning the ethics of property. They are quoted from his inaugural address:

These questions (he is speaking of tax reform) involve moral issues. We need not concern ourselves much about the rights of property if we will faithfully observe the rights of persons. Under our institutions their rights are supreme. It is not property, but the right to hold property, both great and small, which our constitution guarantees. All owners of property are charged with a service. *These rights and duties have been revealed, through the conscience of society, to have a divine sanction.* (Italics ours.)

Here is an honest avowal of faith in the immutable, eternal, and divine authority of the conception of property that underlies the income-tax policy of Mr. Mellon and Mr. Coolidge! What is most lacking here is a sense of humor!

Here is another of our President's moral judgments, likewise uttered upon the occasion of his inauguration:

America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions.

The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God.

How shall we, the citizens, who are the "America" here referred to, take this amazing attribution to us of perfected heavenly virtue? First of all, perhaps, we might profitably consider whether Mr. Coolidge has not in these words given voice to the actual self-judgment of the main mass of us. If so, the problem is to discover how we manage thus to blind ourselves to the facts of our historical and present conduct as a people.

Surely we never could have entertained such a ridiculous notion of our goodness if we had been in the habit of recognizing the fact of, and the necessity for, the re-making of moralities. For then we should have learned to practice self-criticism, and to judge ourselves in a more objective manner. When once we identify our specific purposes and conduct—say, this America of ours—with the eternal and immutable, we set going a cumulative process of self-sophistication. For we must falsely idealize our adherence to imperfect standards, and as social change advances farther and farther, so does our moral smugness.

THE WAY TO REVOLT

How far can this moral conservatism be carried? Conceivably up to the point of moral revolt. The deepest-dyed revolutionist, perhaps, is the man who holds back necessary changes until he has to yield to sheer force, whether of numbers or of violence. If only we could be baptized into a sense of humor, however, the danger of moral revolt would diminish. For we should behold the topsyturvydom into which our actual morals have fallen. Have we, in fact, any more ardent apostles of a changed morality than those for whom our President so eloquently speaks? What could be more genuinely radical than the belief that our conduct towards weaker peoples is justified by eternal principles of right—that the way we have mixed self-seeking, arbitrariness, and compulsion by mere strength with helpfulness (and then judged ourselves by our helpfulness!) is all to our credit? In the matter of property-rights, too, what our so-called conservative desires is to consolidate certain advantages of *new conditions and processes*. In order to counteract this actual but unavowed radicalism, Father Ryan re-asserts the ancient Christian doctrine of property! In short, under the hallowed terms and the sanctions of an older morality, our "conservatives" join the radical youth and "intellectuals" of our day in the re-making of morals.

When we have perceived that the proponents and the opponents of new moralities are really bedfellows, we shall perceive that the prime question for us is, How shall we judge change itself in the field of morality? What constitutes genuine advance in standards? When we seriously go at this problem we shall not expect to find finality in either the old morality, or the pseudo-old, or the new-fangled, for all of them will be seen to be conditioned by the time and the circumstances of their origin. Yet in each of them we shall probably find some clue to values whereby the next step may be guided. Above all, we shall be humble, knowing that we, too, are time-conditioned, and we shall be cooperative towards all other humble souls. Perhaps this cooperative humility will turn out to be a creative moral principle.

Out of the Industrial Trenches

By Alva W. Taylor

THREE IS LITTLE HOPE for brotherhood in an industrial society unless there are brotherly relations between employer and employee in the shop, and between the managing forces and the wage earners at large. Nor can any industrial society call itself democratic where working democracy is confined to the occasional relations of church, social club and government and denied in the shop where men work together six days in the week.

The strike is a form of war. It is internecine war, and that is the worst form of war. It is war within communities where men should live together like good neighbors. Some strikes are forms of rebellion; the men strike to remedy conditions when other appeals for justice have failed. Some are forms of factional strife; both sides are determined to have their way and when there is an unyielding spirit between determined men war results. Some are forms of brigandage: one side or the other is using sheer force to hold the other up. Lincoln said he thanked God he lived in a land where men could strike, but he did not thank God for every strike. The lawful strike, like rebellion, is the court of last resort. All too often the strike is the simple resort to force and could be easily avoided if there were just a little sense of fellowship and fair dealing between man and man.

"I have not had a strike in my twenty years of experience," a large employer said to me, and added, "I don't think I ever will have one, or that there is any excuse for having them."

"That is the most interesting thing you could say to me," I replied. "How did you do it?"

"Easy enough," he answered. "I take my men into my confidence. When the business prospers, they know it, for I share with them. When I have to cut wages I take them into all the reasons, show them the books, explain the whys and wherefores, and convince them there is a reason."

"But can you trust labor?" inquired one of our group of Mr. Seebohm Rowntree, the York, England, cocoa manufacturer, after he had described his system of shop representation and labor responsibility. "That's not the question, my friend," he replied. "The question is, can they trust me? I own the plant; I could shut it down any day and live, but they cannot live without a job. The power is mine. The question is, can they trust me? In the thirty years that I have tried to prove that they can trust me by trusting them, they have never once disappointed me."

"There is an inherent rectitude in human nature," Lyman Abbott once said, "that invariably responds to trust." There will be exceptions on both sides, but the rule holds good.

DEMOCRATIZING INDUSTRY

The greatest single movement in the industrial world today is that movement which looks increasingly toward a recognition of labor's right to a say in regard to the terms under which it shall work. There can be no adequate expression of brotherhood in a highly organized industry

in any other way. The unions have found brotherhood in a common cause, and so has business, but when each is a brotherhood lined up to fight the other there is not much brotherhood in society. Real social brotherhood awaits the cooperation of these two. And why should they not cooperate? They must work together, and that is what cooperation spells. Unless they cooperate they are not effectually working together. In the end cooperation not only pays better, but it is the only cure for inefficiency.

Labor unions came into being as a means of fighting for rights. Quite true, they have often fought for wrongs, but so long as there are rights to fight for they will remain. There is never any guarantee that, once you have a fighting organization, it will fight for the right instead of for the wrong. Fighting is not an ethical method, and so is by its very nature liable to be used wrongly. The only cure is to lift the relations of labor and capital out of the fighting stage up into the stage of mutual cooperation.

Herbert Hoover points out that "practically our entire American working world is now organized into some form of economic association." Recounting them as representative of employers, business, farmers, professional men and labor associations to which belong a majority of our adult working population, he says, "All represent a vast ferment of economic striving and change," and adds: "Ever since the factory system was born there has been within it a struggle to attain more stability through collective action. This effort has sought to secure more regular production, more regular employment, better wages, the elimination of waste, the maintenance of quality or service, decrease in destructive competition and unfair practices, and oftentimes to assure prices or profits."

Mr. Hoover argued before the National Civic federation that the elimination of waste depended upon cooperation with labor. He said: "It lies in the study of where the major wastes of industry lie in relation to labor, where labor can play its part in the field of identity of interest, not in the field of reduced wages or longer hours but in the multiple directions of constructive action; decreased unemployment; decreased intermittent and seasonal employment; final extinction of restraint of effort; actual helpfulness in better method and broad policies, and thereby increased productivity. And labor has a right to insist upon its part of these savings."

In an address before the Boston chamber of commerce, he said: "We have devoted ourselves for many years to the intense improvement of the machinery and processes of production. We have neglected the broader human development and satisfactions of the life of the employee that lead to greater ability, creative interest, and cooperation in production. It is in stimulation of these volumes that we can lift our industry to its highest state of productivity, that can place the human factor upon the plane of perfection reached by our mechanical processes. To do these things requires the cooperation of labor itself and to obtain cooper-

ation we must have an intimate organized relationship between employer and employee. They are not to be obtained by benevolence, they can only be obtained by calling the employee to a reciprocal service."

In addressing the American chamber of commerce recently, he said: "We are passing from a period of extremely individualistic action into a period of associational activities. Ever since the factory system was born there has been within it a struggle to attain more stability through collective action. I believe that through these organized forces we are slowly moving toward some sort of industrial democracy. We are upon its threshold, if these agencies can be directed solely to constructive performance in the public interest."

WOULD LESSEN STRIFE

William Green, the new president of the American Federation of Labor, addressing the national convention of the Workers' Education bureau, said: "The hosts of labor are thoroughly competent to measure and to properly comprehend the cost of industrial strife and the sacrifice which they and their families must make when strikes occur. The interest of the women and children, who are the greatest sufferers, calls upon us for the formation of a plan through which industrial strife may be minimized and industrial peace promoted."

On another occasion he said: "As evidence of our faith, we refuse to accept the oft-expounded theory that the differences between capital and labor, between employer and employees, are irreconcilable. . . Inasmuch as collective bargaining is based and founded upon group action, the union of the workers must be unreservedly recognized. In similar fashion the right of employers to control, direct, and manage industry and to receive a fair return upon invested capital must be willingly conceded. A spirit and purpose to follow the right and to do the right, to take no unfair advantage, to practice no trickery or deceit, to neither threaten nor coerce, should govern the representatives of employers and employees in all wage regulations and conferences. Through such reciprocal relationship the common problems of industry can be solved, efficiency in service promoted, and economies in production introduced. The practical operation of such a plan of understanding must necessarily be based upon the presumption that employers and employees are no longer inspired by hate, malice and enmity toward each other. Instead, the antagonistic and hostile attitude, so characteristic of the old order in industry, must be supplanted by a friendly relationship and a sense of obligation and responsibility. This is the newer concept of modern trade unionism."

Premier Stanley Baldwin of Great Britain, himself a great employer, recently made an address before the employing class that was accepted as a challenge to meet labor through understanding and cooperation rather than through fighting. In it he said: "I want to plead for a truce. . . I want a truce of God in this country that we may compose our differences, that we may join hands together to see if we cannot pull the country into a better and happier condition. The organizations of employers and men, if they will take their coats off to it, are far more able to work out the solutions of their troubles than the politicians. Nothing less

than the whole evolution of our industrial system is involved in these new relations of wage earners and employers. It is a matter of great hope for the future that we have today so many men in the labor movement who hold sane and just views of the possibilities of human progress, and with whom I am convinced we may be able to work hand in hand to effect great improvements in the condition of the people.

"It is to help to bring this about that I have been appealing, not for a mere passive tranquility, but for an active good will in this country, which has been absent for too many long years. If we nourish a spirit of class selfishness and mutual hatred, we shall not only infallibly prevent the possibility of any revival in trade, but we shall with certainty ultimately destroy that industry, the careful preservation of which affords the only means by which the less fortunate people in this country can hope, with the good will of all classes, to share in all the gifts that our civilization has to offer them."

METHODS OF ADVANCE

There are two methods being used today to accomplish the things these men propose. One is by working with the trade union. Some five million wage earners work under this method here in America. The other is through shop committees without the trade union. Perhaps two million men are today working under that method. It ranges all the way from small stock ownership and consultative committees up to genuine industrial democracy. Some employers put it on to defeat the trade union and use it only so far as necessary to keep the union out. Others have adopted it in good faith, believing that the wage earner has a right to a say about his job and working conditions, and that production will be made more efficient through the recognition of that right.

Such great employing organizations as the American Telephone and Telegraph company, the International Harvester company, the Swift and Armour packing companies, and the Rockefeller company have adopted this method under various forms. In none of these great corporations do the wage earners have much more than petty shop rights and a representation upon committees that consult on larger issues. The employing interests keep all major decisions in their own hands. But it is a step in the right direction and will work out a larger voice for the worker as he gains experience.

In a number of smaller plants, such as those of William Hapgood, Arthur Nash, the Dennisons, the Filenes and the late John Egan experiments in cooperative ownership and democratic management are being worked out that hold promise of an ultimate solution. The basis of these experiments is genuine fraternity. Cooperation and service come before profits and the making of men and women before the making of money.

In that larger working world where production and profit still rules as the dominant motive the so-called Glenwood shop experiment offers the finest promise of anything yet tried. There the B. & O. railroad and the Machinists' union have entered a working agreement to cooperate in increasing production. Wages, working conditions, hours and all else that concerns the two interests are submitted to

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mutual conference and agreement. This simple plan of working together has proved so profitable to both sides that it will now be extended to cover the whole system and other great railway systems are planning to adopt it. It has the merits of recognizing the crafts union as well as the great stock company, and of utilizing the intimate method of the shop committee system as well.

The one thing further is for capitalists and business men to recognize that the interests of all are best promoted when the interests of the masses are most directly promoted. The largest possible wage is the best wage. The shortest possible day is the most productive day. The greatest possible amount of personal freedom makes the best wage earner, and the largest possible amount of cooperative action is the most productive kind of enterprise.

THE INDUSTRIAL REVOLUTION

The industrial revolution was not brought by radicals and agitators but by machine production and social democracy. It cannot be met by "kill the union" open shop campaigns

and labor injunctions. It can be met by meeting machine organization with an application of democracy and fraternity to working relations. Edward A. Filene, the Boston merchant, says that, if the industrial managers "had only taken into account the human as well as the material factors involved in shifting industry from hand production to machine production . . . the coming of machines might have meant the redemption of mankind from the necessity of spending all their energy in the mere struggle for food, shelter and clothing." He adds that unless business listens to its "prophets" more and its "profits" less, "The next fifty years will witness the increasing enslavement rather than the increasing enfranchisement of mankind." Mr. Filene says that long visioned business men will so conduct their business as to promote social welfare and progress. He reminds them that unless industrial democracy is granted, an enlightened people will resort to political democracy as a cure for industrial iniquities. The labor party in England is the cause of Mr. Baldwin's plea.

Men of Like Feeling

By Carl Knudsen

"CONSCIOUSNESS OF KIND" is a principle which sociologists of the T. N. Carver school use to explain the source of sympathy between the creatures of the world. It seems worthy of amplification and should be commissioned to serve the cause of international peace. The burden of the argument is that sympathy between living organisms comes from a consciousness of kind. Our sympathy with another creature widens and deepens according to the number and kind of similarities that we find between it and us. For instance, we never think very seriously of stepping on a worm on the sidewalk. We are crushing out life; we are breaking up some family in the insect world; we are causing pain, but there is no effect on our consciences. That is because we do not feel any consciousness of kind. We have not much in common with the worm so we can hardly imagine how he lives and how he feels.

But when we go higher in the animal scale we find our sympathies growing as characteristics resemble ours more and more. If anyone should entice a dog to swallow a fish hook and then pull him ashore with it he would be arrested for cruelty to animals. The dog has more intelligence that we can recognize and his audible objections are quite human at times. Laying all jesting aside, there is a great consciousness of kind between man and ape. Their bodies are similarly constructed; both have intelligence; and both give evidence of sensitiveness to impositions which are almost alike in expression. To treat an ape as we do lobsters—boil him alive—or as we do a worm—step on him—would bring forth a never-ending fire of public wrath.

Leaving the lower animal world and confining our deliberations to the relationships of human beings we may still apply the principle. The stronger the consciousness of

kind the stronger the sympathy and the less a likelihood of war. Here we may note another part of Carver's theory, namely, the characteristics which we admire are the ones that draw us together. Features that we despise in ourselves never form a bond of friendship with others. If we place a high appraisal on the particular kind of automobile that we drive it will form a certain bond of common interests with any other driver we may meet who owns the same make of a car. The same holds true regarding those we meet from our home state; or those who live in our section of the city; or those who practice our professions; or those who are members of our fraternity; or those of our own nationality; or those of our own family tree. We hope to point out that if we extend this theory to cover the whole world of humanity we should make long strides ahead toward the time when wars shall cease.

ECHO OF BELLEAU WOOD

We realize that the operation will not be unaccompanied by pain. Neither will it be unopposed by protests. Paul did not win any Jewish votes when he told the Athenians: "He made of one every nation of men to dwell on all the face of the earth;" nor when he preached to the Ephesians in this fashion: "There is one God and Father of all, who is over all and through all and in all;" nor when he wrote to the Romans: "For there is no distinction between Jew and Greek for the same Lord is Lord of all, and is rich unto all that call unto him;" nor when he became eloquent in his speech to the Colossians and wrote: "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all." Amos, also, was a poor politician when he told the Jews centuries before this: "Are we not as the Ethiopians?" Neither will Americans accept the doctrine of the "con-

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sconsciousness of kind" without the growing pains always common to growing spirits.

Nevertheless, we are convinced. It is not pure abstract theory either. A "buddy" from the U. S. Marine corps relates how in the Belleau Wood drive he with two others captured five Germans. It was a "no-prisoner day" from the nature of the campaign and they faced the duty of murdering them in cold blood. Before the deed was done, however, they ascertained that of these five, one was a carpenter and had a wife and two children. It was likewise with one of the marines. The second German was a farmer and had a wife and son at home. It was likewise with another of the marines. The third German had been a mechanic and was unmarried. It was likewise with a third marine. The "buddy" said: "I thought I was hard-boiled and could do anything but that absolutely turned my stomach." The consciousness of kind made him swear that he would never wear a "murderer's jacket" again for any flag or for any freedom.

ENEMIES FACE TO FACE

The writer, begging pardon for personal reference, remembers how after two weeks on the rifle range he qualified as a "sharp shooter" and with stories of German atrocities in his credulous mind literally craved for a "crack" at the "boche," saying to a companion: "I made two hundred thirty-nine out of a possible three hundred. Wouldn't it be great stuff if we could get the Huns like that?" But one day the writer stepped into a home in Solingen, Germany. There was a little girl in the family named Margrete. She was blue-eyed and fair. A sister at home with the same name resembled her. But Margrete Hann's limbs were crooked and she was thin and stunted. The mother explained, upon inquiry, that during the terrible hunger blockade, especially during the winter of 1916-1917, before Russia broke down, they had practically nothing but cow beets as their diet. It had softened the bones of growing children and they were maimed for life. The French occupation was now very severe and their present rations of black bread, cocoa, and a few vegetables, with milk at famine prices had not improved the situation very much. There was a twenty-five-year-old son who told how he had been sent forth, like Americans, to fight for "freedom." Sickly Margrete, the soldier who had fought for an illusion, and the family that seemed so much like the average American family had done the work. The consciousness of kind dawned and another veteran said to himself, "Never again."

At the International Fellowship convention which met at Nyborg, Denmark, during the summer of 1923 we noticed the amazing spectacle of French and German delegates fraternizing and discovering to their own astonishment their common ambitions, common ideals, and common hopes. There were Russians present and among them Bulgakoff, once private secretary to Tolstoy. None of them would have identified himself in the pictures of "bolsheviks" commonly displayed in American newspapers. And to the surprise of all the German delegates were not horned or blood-soaked or lust-maddened, as they had been cartooned. Delegates from many lands went home from this

merger of human aspirations and this discovery of human brotherhood determined that as for them "It shall never be again."

HOW SHALL WE COMPETE

Let it not be imagined that we regard the problem of war as simple. We must all recognize sooner or later that the root cause of war is economic. Most of our leading economists agree to this premise. It is Dr. Edward Van Dyke Robinson who points out that the constant increase in population and decrease in food supply leaves four plans open to any group of people: birth control, migration, lowered standards of living, or commercial conquest. Human nature militates against a lowered standard of living and the instinct to perpetuate the race is too strong to be repelled with a single gesture. Migrations and commercial conquests remain as the most probable alternatives. Here is the seed of war. No program aiming at the elimination of the passion for achievement and progress will avail. Repression must be ruled out from the start.

We contend, then, that the issue is whether or not the struggle for markets and property shall be waged as a clean fight or as foul play. By a clean fight we mean the winning of markets by the production of superior quality in goods sold and by the rendering of superior service in the distribution of those goods. By foul play we mean the destruction of competitors by the use of gas bombs, bayonets, big Berthas, and light rays, or any other methods of murder dignified by the name of "war."

As the coach of a well-known football team in the northwest often said: "Hard fighting is never inconsistent with clean sportsmanship." We noticed that the "scrub team" never had any desire to twist an ankle or sprain a knee or wrench a neck when playing the first team of the college squad. There was the consciousness of kind that made "dirty work" unthinkable and left the selection of "stars" to the survival of the fittest idea. Endurance tests, faithfulness in practice, knowledge of technique of football playing, alertness and expertness determined the victories in these encounters. But when another team came over the mountains for an intercollegiate game the consciousness of kind was not so strong and players were often eliminated not by superior skill and opponents but by foul play. But the better the acquaintanceship the less the likelihood of such barbarism being practiced.

CONFERENCE AND EDUCATION

Our program for international peace, therefore, will include all the international conferences, especially of youth, that it is humanly possible to organize. It will also involve a vigorous educational campaign to exalt before the rising generation the qualities in other peoples that contribute to the consciousness of kind. To mention a few as examples: Are the Italians "dagoes"? What would we do without Rembrandt, Savonarola, Angelo, Raphael, or Columbus? Are the Germans barbarians? Where would theology be without Schleiermacher, Schopenhauer, Kant, Troeltsch or Otto? Are the Jews "Sheeneys"? What would we be without the prophet of the moral law, Amos? Or where would we stand without Isaiah, the prophet of the faith?

And what would Christianity be without Paul, the organizer of the kingdom? And then there is one before whom the world falls in adoration and says with Peter: "My Lord and my God!"

When Paul tried to ward off the people of Lystra because they would worship him as a God he said: "We also are men of like feelings with you." This feeling on his part was no doubt a major influence in his outstanding

success as a campaigner for Christianity. Outlawry of war, the world court, the league of nations, are factors for international peace. But we shall let the experts unravel such enigmas. In the meantime, churches, schools, theatres, the press, may join in a crusade to create a consciousness of kind that will blast prejudices and hates and substitute the attitude of those who can say to all colors and all nationalities: "We also are men of like feelings with you."

The Book World

Amateur Discoverers of Religion

THERE HAVE BEEN a good many amateur treatises on theology written at various periods in the history of the church. Grotius wrote on the unity of the church; Leibnitz held up one end of a theological discussion with Bishop Bossuet; and John Milton wrote a complete system of Christian doctrine. The appearance of these lay contributions to the literature of religion is a wholesome indication that men are not content to allow that theme to become the exclusive preserve of any group of specialists. As Protestantism rejects the thought that only a priest can approach God, so it periodically reminds itself that it is not only the professional and technical theologian who has a right to expound and justify his faith.

Within recent years this general impulse has expressed itself in a type of literature of a somewhat different sort, the product of men and women whom I have ventured to call—without intending any disrespect—amateur discoverers of religion. They are, for the most part, people who have passed a considerable portion of their lives in ignorance of religion, or in indifference to it, and then have experienced an awakening to the vivid interest and vital importance of the theme. Their new-found joy is beautiful to behold. They bring to their exposition a freshness and a sense of discovery that might well arouse a wistful envy in the mind of the close theologian laboring painfully over the records of Christian thought, and that go far toward atoning for a lack of knowledge of what has already been thought and said by others.

Not all of them are thus ignorant, but some of them are. Some of them also add to their ignorance a certain bumptiousness which is its natural concomitant. One who does not know, for example, that anyone before him ever discovered the warm human qualities of Jesus may well feel exalted even to arrogance by the thrill of that discovery. One is reminded of the zeal of that Hibernian convert who, as he emerged from the mission hall, knocked down the first Jew he met because the Jews killed Christ, and when told that that happened a long while ago, replied, "Well, I never heard about it till today." The amateur discoverers of religion are finding out a good many things that better informed people have known for a long while. There was much of this, together with other defects, in Papini's striking but superficial and too rhetorical "Story of Christ." There was a great deal of it in Basil King's "The Bible and Common Sense." So many writers before Mr. King's time have approached the Bible with both common sense and scholarship that one who is equipped only with the former cannot hope to contribute much that is new except the sense of an experience that is new to him.

There is something of the same quality in Professor William Lyon Phelps' *HUMAN NATURE AND THE BIBLE* (reviewed a year or more ago) and his more recent *HUMAN NATURE AND THE GOSPEL* (Scribner's, \$2.00). The first of these volumes is devoted to the Old Testament; the second to the New. But while his discovery that there is a great deal of human nature in these books may lack something of the novelty which he appears to ascribe to it, Professor Phelps works out his thesis with a richness of resource which, while not that of the technical biblical scholar, is all the more

valuable for the purpose because it is different. The former book is marred by that slap-dash quality which he criticizes in the modern translations (but which is really not present in them except in occasional lapses), while the later one is brilliant and original without that unpleasant tinge of flippancy.

In an entirely different tone—for Phelps is intensely orthodox—is George Brandes' *THE LEGEND OF JESUS* (not yet translated). The veteran Danish literary critic, thorough expert in his own field, betrays a crude amateurism in the field of New Testament literature. His discovery is that Jesus never existed as an historical character, though he thinks that this does not interfere with his religious value. Here he not only repeats a pseudo-discovery of a century ago, but fails to take account of the subsequent discovery that that discovery was not so, nor does he seem to be aware that the separation of religious from historical values has already been stated and discussed by some hundreds of writers who are better qualified to elaborate and defend it than he is.

In *CHAOS AND A CREED* (Harper, \$2.50), an anonymous writer who calls himself "James Priceman" presents an earnest and interesting statement of the fairly modern faith to which he has won his way through many uncertainties. I think he under-rates both the intellectual and moral difficulties of the Christian life and its spiritual resources. His resultant faith differs not greatly from that of many another man who, accepting in a general way the modern view of things, waves aside many of the perplexities in which the more traditional view would involve him while asserting the retention of their moral and spiritual values, holds to a belief in a Creator and a creation as "two distinct and separate facts"—a distinction which seems clearer in its words than in the concepts back of them—and asserts an historical incarnation and a moral rather than substitutionary atonement. This writer should probably be cleared of the charge of assuming that he is the first man who ever made these discoveries. He is simply working out a tenable faith for himself regardless of what others may or may not have done.

Mary Austin's *A SMALL TOWN MAN* (Harper, \$2.00), carries with it much more of the air and the claim of fresh discovery, and has behind it much more of studious preparation than the other books in this category. She herself says that it rests on "seven years of scholarly research." Fundamentally it is an attempt to integrate the life of Jesus with the human situation in which he lived. In this respect it parallels the more technical work of S. J. Case, and I am moved to believe that it would have been to the author's advantage to have delayed publication long enough to have studied Case's latest volume. The effort to naturalize the story sometimes seems superficial. At his baptism Jesus "felt the heavens opened and heard as it were a voice saying—" One would like to have the historical data proving that "mental healing of leprosy was frequent in Palestine." And is it more than a subjective opinion that, when Jesus said "the Son of Man hath power on earth to forgive sins," he only "lightly indicated the community of power equally accessible to himself and his disciples," showing how "plain man could by plain man his brother be released from spiritual bondage"? Perhaps this is the truth, but is it so sure that this is what Jesus meant to say, or what the writers of the gospels meant to make him say? In speaking of the "immanence

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of the Kingdom" (does she not mean imminence?) ground is traversed upon which one should not venture without very adequate historical and critical scholarship. The history of the Jewish idea of the Kingdom of God, and the significance of the Messiahship in prophetic, Maccabean, and contemporary Jewish thought and in the mind of Jesus at various stages, present problems for the solution of which the author has no outstanding qualifications. The statement, for example, that when Jesus began to preach the early coming of the Messiah he was "thinking of a person quite apart from himself" touches a question of fact to be determined by the evidence, and one is not quite assured of the accuracy of this and other statements by the author's figurative explanation of the absence of citations of authorities—that a woman's way is to avoid the litter of the workshop which mere man trails after him and produce whatever she produces by "the method of gestation." Mary Austin's Jesus is "a small town mystic." A sympathetic life of a mystic can be written only by one who is sensitive to mystical experiences and values, as she is. But the facts of a mystic's life—like the life of a king or a general—can be ascertained only by historical research. The "method of gestation" is no substitute for critical method in dealing with the facts of history, though it may explain the author's pride in the product and her evident sense that it is a new and unique creation. In spite of her seven years of study, this impresses me as an amateur study of the life of Jesus—the best and most beautiful of many such. For it really is beautiful, and full of illuminating insights.

THE MAN NOBODY KNOWS, by Bruce Barton (Bobbs, Merrill, \$2.50) belongs to an entirely different class. Here amateurism rises to its maximum. If even seven weeks of historical study went into it, there is no evidence of the fact. It is an interpretation of the religion of

Jesus in terms of salesmanship, promotion, and business organization. It is an efficiency expert's Jesus, a super-Babbitt, who projected a long-term selling campaign, kept down his production costs, and built a successful organization. How the foreign critics will chuckle and chortle over this Americanized Jesus, if they see the book—which heaven grant they may not. Not that there is not much of truth in the book, and cleverly put too. Of course there is. But the emphasis is so misplaced and the picture so grotesquely distorted that the result is a caricature. And as to the author's brilliant discovery that Jesus was not an emaciated weakling, the Italian painters began to discover that about the fourteenth century when the Byzantine influence was passing away; and even that was a rediscovery, as Mr. Barton will find if he will go to the library and inspect a picture of the fifth-century mosaic of the Good Shepherd in the tomb of Galla Placidia at Ravenna with its Apollo-like figure of Christ. The truth which Mr. Barton is trying to convey is that Jesus was a manly character who makes an appeal to men in their most vigorous moods and their most manly activities. This is an important truth, but he ought not to think that nobody knows it because he has only just now found it out.

DR. FRANK CRANE is no amateur in any sense, but his book, WHY I AM A CHRISTIAN (Harper, \$2.00), is the kind of book that might have been written by an amateur. It cuts across lots, eliminating all critical and historical questions, and presenting a commonsense religion of kindness and good conduct with no creedal basis whatever. Dr. Crane knows how to put truth into a pellet and shoot it into the hardest head. It is a wholesome and vigorous book, crisp, clear, and practical. And when I get through with it, I hunger for Thomas à Kempis.

WINFRED ERNEST GARRISON.

British Table Talk

London, June 18, 1925.

IT WAS FORTUNATE that Dr. Balme and Dr. H. T. Hodgkin were able to be present last week at the conference of British missionary societies. Dr. Balme is the head of the great university at Tsingtao, and Dr. Hodgkin, a member of the society of Friends, is the secretary of the national consultative committee, which holds together the many Christian societies and churches in China. These men gave their diagnosis of the causes which have led to the outbreak of the students. These men and women with a deep-rooted love for their country have seen China as they believe exploited by other powers; they have what is known to psychologists as the inferiority complex; they think that China is always neglected in the council of the nations. A few of them have listened to Professor Dewey and Mr. Bertrand Russell, who called them to build upon the new foundations of science their national life. They look out upon the world, and see various alternatives presented to them. They might aim at the Japanese model, or at the "democratic" systems as they are seen in the west, or they might follow the latest way, that of soviet Russia. "Which answers best?" they are asking, and there are not wanting agents from Moscow to command the soviet way of deliverance. Some of the students were once Christian and have despaired of the Christian way, but some are still Christian. It does not seem to the most sympathetic observers of China that the present troubles are due in any marked degree to labour conditions: these may provide an occasion, they do not give the deep underlying reason.

Meanwhile the Chinese church is taking the situation very seriously to heart. It is for it a day of repentance, but it is none the less a day in which those who believe in Christ are hearing the call to advance. It is a hopeful sign that in the midst of the present confusion the Chinese church is set not upon retreat but upon a closer battle.

Paul of Tarsus

DR. T. R. GLOVER wrote some years ago a magnificent book upon the religions of the world into which the Gospel came. That led him inevitably to expand his chapter upon Jesus into the book "The Jesus of History." That again was followed by other books which were the result of workings in the same field of study. Now he has put us once more into his debt by his "Paul of Tarsus." Here as in his earliest books he can use the historical material with all the freedom of a master-scholar. Indeed the chief criticism that might be made is that he is at times too generous with his learning, and his asides. But to Dr. Glover, Paul of Tarsus is not a lay-figure round which can be assembled all manner of curious lore. Paul is a great human being to him—a man of genius, conquered by a divine Lord, and led by him in glorious triumph. Dr. Glover will not have it that Paul is the bringer of yet another mystery-religion into Europe, he does not believe that the clue to his mighty teaching can be found in the apocalyptic writings of the Jews. Of Paul he says,

"His categories, his modes of thought, his psychology, and his general outlook on the universe were not ours, and there is no return to them possible for us."

From this he passes to a brief but most valuable sketch of the way in which Paul thought of the relation between Christ and God. "He finds God and Christ equivalent in function; he finds love (not a vague general benevolence, but a personal attachment to the individual) the moving principle of Christ and God; he sees the world shaken by a new power in the preaching of Christ, and he goes forward to a practical conclusion, which those will count invalid who have not his experience, and who are content with preconceptions. The Christian church, perhaps before him, certainly after him, has accepted that conclusion, and where it has used that conclusion in life and action, it has had again the evidence that Paul had—fresh experience of power and the happiness of resting upon a real love at the heart of "things." It is not an uncommon experience to light upon scholars who do not deal with the verification in ex-

perience, and upon experimental believers who have no scholarship. The strength of Dr. Reaveley Glover is that he can play both parts at once.

* * *

Fightings Ahead

Trade is without question in a bad way, and as usually happens, those who pronounce upon the causes are not agreed. The mine-owners are clear that they cannot run their concerns on the present scale of hours and wages, and they have given notice that they must terminate their existing agreements with the workers. The mine-owners ask the men to give up the seven hour day, and the miners are likely to resist this demand strongly. They on their part declare that what is wrong with the mines is the lack of efficient and economical management, and they point to the re-organization of the Lens coal-field in northern France as a model. At present the situation seems likely to end in a deadlock. The miner's executives have refused to consent to any attempt to lengthen the working hours, and they will not submit to any agreement that would reduce the already low wages of the miners in the coalfield, and they mean to lay their position before the entire political and industrial Labour party The railway managers also are faced by a serious decrease in railway traffic. The executive of the national union of railwaymen decided yesterday to take part in a conference to which the railway unions have invited the men. Mr. Thomas uses words of this situation which are as true of others in this present moment.

"If sacrifices are to be made, they have not got always to be made at the bottom, forgetting the top. If the industry is to be pulled round, and if we are to save the situation, it is not going to be done at the expense of one section at the bottom, while forgetting the other section at the top. It will have to be gone into by everyone making his contribution."

* * *

A Poet on Science

Mr. Alfred Noyes has published the second volume of his poem, "The Torch-bearers." The first dealt with the great Astronomers, the second is called the Book of Earth, and beginning with Pythagoras it ends with our own time. Mr. Noyes is the poet who has dared to take for his own a field which has been waiting for long; he has shown how the spirit of man has been moved and shaped by his search for the secrets of the heaven and earth, and by his discoveries and victories. To describe the heavens and the laws which the stars keep is not a theme for poetry. But to show how the mind of man has striven to read the secret, and how it has felt the awe and wonder of the starry skies and the manifold earth—this is a true and a great theme, and Mr. Noyes has found in it a field worthy of his fine gifts of imagination and his mastery of narrative and lyrical modes.

His book will not be admitted, I imagine, into the classrooms of Tennessee, for among his heroes are Lamarck, Darwin and Huxley. He tells the story of the encounter between Huxley and Bishop Wilberforce; and in this way records the speech of the scientist at Oxford. Wilberforce had enquired whether Huxley had derived his ancestry from the ape on his father's or his mother's side.

"But if you ask, in fine,
Whether I'd be ashamed to claim descent
From that poor animal with the stooping gait
And low intelligence, who can only grin
And chatter as we pass by, or from a *man*
Who could use high position and great gifts
To crush one humble seeker after truth—
I hesitate, but—" an outburst of applause
From all who understood him drowned the words.
He paused. The clock ticked audibly again.
Then quietly measuring every word, he drove
The sentence home. "I asserted and repeat
A man would have no cause to feel ashamed
Of being descended through vast tracts of time

From that poor ape.

Were there an ancestor
Whom I could not recall without a sense
Of shame, it were a *man*, so placed, so gifted,
Who sought to sway his hearers from the truth
By aimless eloquence and by skilled appeals
To their religious prejudice."

This is one example of the poet's narrative manner; but there are many more exalted strains into which he rises as he deals with his great argument.

* * *

And So Forth

Peace is said to have been secured in the house of laity by the resolution to permit reservation of the sacrament, but only for the sick. . . . Another candidate for the chancellorship of Oxford has been found in Lord Cave. Lord Oxford and Asquith was the candidate first nominated and largely supported. But it seems as though the conservative party were uncomfortable, and not at all happy to have a Liberal chancellor. Lord Salisbury who had supported Lord Oxford has gone over to the other side; this he tries to explain in *The Times*, but he leaves simply the impression that his courage had cooled. No one pretends that Lord Cave, estimable lawyer as he is, has anything like the academic distinction of Lord Oxford; but it appears he is sound on "church and state" and the village rectories will send forth their battalions to vote for him. . . . The C. I. M. (China Inland Mission) celebrated its diamond jubilee on June 25. Its place of meeting was the Brighton beach, and afterwards the dome in the same city. Hudson Taylor stepped away from church sixty years ago, and on the beach made a decision from which the C. I. M. dates its origin The Congregational Quarterly has some interesting letters sent to Dr. Allon by famous men in the Victorian age. It has also a learned article on Troeltsch by Dr. Robert Mackintosh, and many other things both valuable and entertaining.

EDWARD SHILLITO.

EDITOR
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CORRESPONDENCE

Monastic Hard Tack

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in your issue of July 2 entitled "Back to Benedict?" by H. Richard Niebuhr, is a most thought-provoking discussion, as are most of the articles appearing in your splendid journal. Inferences, no matter how logical, are hardly a safe method of dissecting any author's language. It would be quite logical to infer that the reader is expected to have a somewhat less exalted opinion of Protestantism in general, of Protestant ethics in particular, after digesting this monastic hard tack. In fact, it might even be argued with equal logic that the evils complained of are all a result of what the Roman Catholics still caustically designate as the "miserable heresies of Luther."

An author capable of such sustained clear thinking as Brother Niebuhr exhibits in the above named article would hardly be expected to be so utterly blind to the facts of history as to imply any such a sweeping indictment. His references to celibacy and the sorry state of American family life however betray a serious disregard for present-day facts, unless indeed he has so far secluded himself in a cloister of his own as to be ignorant of the sinister facts which are being unveiled daily in America. If he knew that the sorry state of affairs in our American family life is due to causes controlled, if not created by human minds acting in perfect accord with other human minds bent likewise on the same supreme sinister object, and if he had made any kind of scientific deduction from the large body of such facts now available it seems strange that he should weakly ascribe much of this evil state of affairs to Protestant ethics.

In fact, many of your readers will undoubtedly be led to infer from the article that Roman Catholic ideals and ethics are correct and always have been, even in the days of the good St. Benedict. A scientific investigation of modern social and religious facts in America and elsewhere leads one to a far different conclusion. Nor need it surprise anyone to find a note of pessimism in the enunciation of the social gospel by those who know the real facts coming to light all about them at this time. Well did Isaiah say: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20-1.

Oswatomie, Kansas.

E. V. RUSKIN.

A Half Loaf

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of June 25 unintentionally gives a false impression in regard to the rejection of the peace resolution offered at the last synod of the province of the Pacific of the Episcopal church. The resolution condemned war "other than that of defense"; and your reporter remarks that this would seem to contain all the loopholes needed by the timorous. He fails to note, however, that the resolution was rejected because of the "loopholes." The opposition, in which I took an enthusiastic part, objected to the insinuation that Jesus excepted defensive war. Probably a majority of the delegates believed that war for defense is justifiable; but the "belligerent pacifists" were able to keep them from committing the synod to an idea so at odds with the literal teaching of Jesus.

As a matter of fact a resolution condemning war, without reference to defense, was passed by the synod; and the women's auxiliary, meeting concurrently with the synod, passed a peace resolution wholly in keeping with the New Testament doctrine.

Modesto, Cal.

HAROLD S. BREWSTER.

What is a Christian University?

EDITOR THE CHRISTIAN CENTURY:

SIR: The announcement appears that there is to be a great Christian university in Kansas City. The church paper says that it is not to be a sectarian school, but is to be a Christian school like other great city universities,—Boston, Northwestern, Syracuse, Denver, and Oklahoma City universities. What do they mean by "Christian universities"? What is a Christian university?

Take the universities cited as illustrations of Christian universities. Northwestern accepted something like \$50,000 from Levi Mayer who had made his money fighting the prohibition interests in Chicago. She conferred a doctor's degree upon Judge Gary at a time when the Federal Council of churches were condemning him for un-Christian practices in the steel industry. She refused to permit an outstanding pacifist from England to speak upon her campus and made it uncomfortable for a small group of students who took a radical stand upon the question of war. It is true that there are a few outstanding Christian leaders on the faculty of the college of liberal arts, but most of the students are in the graduate schools of the university. How much definite Christian influence is being exerted there? What makes Northwestern a Christian university in a different sense from a state university?

Or there is Boston university which placed its stamp of disapproval upon all anti-military demonstrations during the last year. Or there is Syracuse university whose president is chiefly known for his ability to raise huge endowments. Or there is Oklahoma City university, with an enrollment of something like twelve hundred students, and a Y. M. C. A. which can barely keep alive.

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The editor of a Methodist paper suggests that the "supreme need of the great modern city" is "to keep before its eyes in the greatest human institution, the Christian university, the social idealism of Jesus Christ." May we not ask for examples?

M. E. Church,
Latmont, Okla.

F. OLIN STOCKWELL.

The Patriotism of Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: Kindly allow me to thank Mr. Kirby Page for his article in your columns under the caption, "Was Jesus a Patriot?" I have worked out something of the kind myself, but this is better. We need it. We need much of just such writing. Humbly, I trust, I may suggest to Mr. Page a reinforcement of his position as to the character of Christ's Kingdom. Contrary to the messianic ideals of his time Jesus used the simplest similes in definition of his kingdom.

He never said that his kingdom was like a sword, or an army, or a battlefield, or a victory, or a throne, or an empire. But he said it was "like a grain of mustard seed." How disappointing that must have been to his militaristic disciples, and to the imperialists of his day! Again, he said it was "like heaven," and again, it was "like a treasure in a field," or "like a pearl of great price," or "like a fish net," or "like the wise and foolish virgins."

In each and every one of the parables Jesus was defining his kingdom. The sermon on the mount is more a great state paper than a sermon. It is the platform of his kingdom, and its various teachings are planks in the platform.

Jesus repudiated the militaristic, imperialistic messianic ideals of his time, and in true statesmanship sought to save his people from their mad rush into the ruin of the year 70. He used the word "kingdom," at least so it is translated for us, but he spent months with his disciples lifting all the old meaning out of that word, and in filling it with a great, new meaning. The new meaning of the Master himself is dawning on our age, and Mr. Page's article, and others like it, will help us to know what the real day of Christ's kingdom must be.

Liscomb, Iowa.

W. J. LHAMON.

THE SUNDAY SCHOOL

Lesson for July 26. Acts 15:1-11

Controversies and Character

ONE long wrangle—that may briefly tell the story of the Christian church. It is not the whole story because always there have been Christlike men and women who exemplified the character of Jesus. Councils, parties, schisms, disputes have marked the church's history from the very apostolic age. There is only one answer and Peter stated it here: "How can we withhold fellowship from men whose lives are as good as ours?" That is a supremely important argument. Think as you please, as you must, but do not limit your fellowship to only those people who see as you see. The Jews had the notion that they had a monopoly upon Christianity; Peter felt called of God to carry the gospel to the gentiles. The gentiles gladly accepted it, in some cases, and when they did, God entered their hearts and they bore the fruits of the new religion. To Peter this fruit was the proof of religious reality. He may have heard his Master say: "You cannot gather grapes of thorns or figs of thistles." The gentiles were generous with their money, giving freely for missions. The gentiles were brave, being willing to die for their faith. The gentiles were sincere, giving up their vices and living in self-control for the honor of their Master. To any sensible man these were unmistakable proofs. If character had been the test the gentiles would have registered fully as high as the Jews. When the council at Jerusalem waxed hot, Peter called the attention of the fighters to this tremendous fact. It is always well to consider facts in any argument.

We read, with a good bit of humor, of the irate bishops at Nice pulling beards and using fists to impress their holy cause. There is no humor, however, later on, when good men were murdered by the church for their seeming heresy. Was John Huss a bad man? No one ever claimed that he was; all the records indicate that he was of blameless life. But look, they are actually kindling the fires, their faces are black with anger, the teachings of the gentle Nazarene are forgotten, in the name of Christ they are going to burn John Huss at the stake. It is horrible. Look again, a pack of wolves, no a group of churchmen, and they are milling around a monk, Savonarola. Who is this man and what crime has he committed? Why, he was one of the noblest preachers, one of the bravest teachers of the pure life, one of the most devout monks who ever walked the earth. But that makes no difference; character does not count in a controversy and so they hang poor Savonarola in the public square in Florence. Today we go and look at the brass plate which, in the pavement, marks the spot of his execution by inferior men. In Oxford we also go and stand, just outside Balliol, at the holy place where Latimer and Ridley were burned a very short time ago. Were they horse-thieves, murderers, adulterers, traitors? Ah no, their only crime was that they dared to use their brains! They burned them for that, while students cheered. A fine history we have. Is this religion? God save the mark.

But, it would not be so bad if we had learned anything from the past; we have not. We go right on committing the same ghastly blunders. A good man's character is of no more value nowadays than it was centuries ago. It is all a matter of intellectual conformity. Who ever heard, in a heresy trial, of asking about the victim's morals? Who ever heard even of asking about the man's personality and ability to think? Only last night I heard a professor in a theological seminary say: "It is only the best men in the class that fear the ordination questionings. The brainless fellows, who swallow the stuff whole, have only to get up like parrots, and murmur the formulas. But the men with personality, with brains, with initiative, with power, these are the men who detest the ordination ordeals." Thus the premium is put upon the numskulls, the conformists, the timid brothers, the boobs. That is a good way to keep big men out of the ministry.

Some day a great light will fall upon the Christian church and in that day men will be judged by their resemblance to the Son of God. Then a candidate for the ministry will not be asked: "Do you believe that the scriptures are infallible?" but "Are you an honest, clean gentleman?" He will not be asked: "What is your idea of the virgin birth?" but "What is your idea of a minister's home life?" He will not be asked: "What is your belief about the second coming?" but "What do you propose to do about the first coming?" Give us character in the ministry and we can do our own thinking. But deliver us from these holy politicians, these unbrotherly disputers, these pharisaical defenders of the status quo. Rasputin was a horse-thief.

JOHN R. EWERS.

Contributors to This Issue

HARRY F. WARD, professor of Christian ethics, Union Theological Seminary; author of many books; now on a world tour spending many months lecturing in India and China.

GEORGE A. COE, professor of education in Teachers College, Columbia University; author "The Religion of a Mature Mind," "What Ails Our Youth?" etc., etc.

ALVA W. TAYLOR, a contributing editor of The Christian Century.

CARL KNUDSON, lives at Scituate Centre, Mass.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterian Board of Missions Expend More Than \$100,000 for Buildings

A total of \$91,750 for churches, \$8,100 for manses and \$15,852 for repairs on buildings owned by the Presbyterian board of national missions has just been appropriated by that board, according to announcement recently made by Dr. David G. Wylie, secretary of the board's division of buildings and property, evidencing that the Presbyterians are pushing the work of building houses of worship and homes for ministers.

Dr. George R. Davis, Veteran Methodist Missionary, Dies in China

Dr. George Ritchie Davis, for fifty-five years a missionary of the Methodist Episcopal church in China died Thursday, June 25, in Tientsin, according to a cablegram received by the board of foreign missions from Bishop George R. Grose of Peking. Dr. Davis was born in Kingston, Ross county, Ohio, in 1847. He was graduated from Ohio Wesleyan university in 1867, and three years later sailed for China as a missionary. In 1874 he was married to Miss Maria B. Kane in Peking. Dr. Davis was one of the pioneer Methodist missionaries in Peking and Tientsin. In 1884 he was appointed presiding elder of the Tientsin district, and from then until 1919 served in that capacity in Tientsin, Tsunhua, Shantung and Peking. In his early ministry he was ordained a pastor in the Detroit conference, but in 1893 became a charter member of the North China conference. In 1907 his alma mater conferred the degree of doctor of divinity upon him. Dr. Davis is survived by his widow and six children, five of whom are residents of China, and two of whom are in the mission service of the Methodist Episcopal church. His sons, Dr. George L. Davis and Dr. Walter W. Davis, are both in the mission service in Peking. Dr. George L. Davis is just completing a year's furlough in the United States and sails for China within a few days.

Chicago Again Features Vacation Schools

More than 250 daily vacation Bible schools opened at the beginning of the season, late in June. These schools, almost equaling in number the grade schools of the city, cover the city from the most congested districts to the far suburbs, and offer free opportunity to all boys and girls of the city under fifteen years of age, regardless of race, creed or color, to spend five weeks in a combination of instruction, manual training and domestic science, and athletic contests and picnics. An enrollment approaching 40,000 is expected by the Chicago Church federation, under whose auspices the vacation schools are held. The schools hold half-day sessions, from 9:00 to 11:30 a. m., five days a week. The daily program includes memory drill work, character study, music, period, calisthenics, Bible story, craft work and

drills. Making radio outfits will be a part of the craft work to be undertaken by some of the more ambitious schools this summer. Then there will be the usual making of boats, hammocks, tables, chairs, hatracks, kites and miscellaneous wood and metal work for boys, and rug weaving, basket making, raffia work of various types, plain and fancy dressmaking and sewing, art work and painting, hammered brass and molding for girls, and all forms of kindergarten activities for children. Much stress is placed upon the outings, picnics and athletic contests. Hikes are arranged for some afternoons, jaunts to baseball games, stockyards and manufacturing plants, a weekly picnic in the parks or forest preserves and graduation exercises and a grand athletic carnival and contest of craft work at the close of the semester early in August.

Founder Resigns as Christian Endeavor Head

PERHAPS the most important incidents at the international Christian Endeavor convention, held at Portland, Ore., early this month, were the resignation of Dr. Francis E. Clark as president of the United Society after thirty-eight years of service, and the succession to that post of Dr. Daniel E. Poling, who for several years has served as associate president of the society. Dr. Clark's letter of resignation, presented at the business meeting of the united society at Portland, follows:

"Fourteen years ago, when I had reached the age of sixty years, I felt called upon to resign my office as president of the United Society of Christian Endeavor. I was moved to do this because my duties as president of the World's Christian Endeavor union demanded so much of my time, and such frequent absences from America, that I feared I could not do justice to the claims of both offices, and there seemed to be no one else who could so well make the necessary visits to foreign lands which the World's union demanded.

"But you would not then hear my plea, and insisted that I should retain both offices, allowed me a six months' leave of absence from America every year if needed, and finally persuaded me to withdraw my resignation.

"Fourteen years is a long period at either the beginning or the end of a man's life; and now, after nearly a year and a half of lingering illness, I renew my application for release, at the close of this convention, from the active duties of the office to which you elected me, and which I have tried to administer (though all too imperfectly, as I am fully aware) for eight and thirty years.

"I cannot agree this time to take 'No' for your answer.

"But the United Society will not be left, even for a day, without a president.

Reorganize Work of Baptist Home Mission Board

Early reorganization of the various departments of the home mission board of the Southern Baptist convention, so as to provide for a closer co-ordination and unification of the work, will follow the recent meeting of the board. The principal item in the plan of reorganization relates to changing the superintendents of the various departments of the work in the board with the duty of serving through the special committees of the board on the subjects represented by their departments. This is in keeping with the special direction of the Southern Baptist convention in regard to the department of evangelism. The board voted to make provision for a reduction in its debt during the next year and held its appropriations below the income of the

Your associate president, Dr. Daniel A. Poling, is already vested with plenipotentiary powers as president of the United Society of Christian Endeavor. For several years he has been not the president's associate, but associate president. This beloved friend of mine and of yours will now naturally succeed to this unsalaried office, with the same duties and privileges that I have enjoyed.

"I thank you all for your kindness and consideration, and for your unfailing moral support. I thank God that for more than a generation of years we have seen eye to eye; that together we have been able to sustain the principles and the plans which have made Christian Endeavor increasingly blessed of God.

"It will not be out of place at this juncture to mention a few historic facts. The first society of Christian Endeavor was formed on February 2, 1881. Since 1882 annual or biennial conventions have been regularly held. In 1885 the United Society of Christian Endeavor was formed at the convention in Ocean Park Me. In 1887 the sixth annual Convention was held at Saratoga Springs, N. Y. In that year the United Society of Christian Endeavor was incorporated under the laws of Massachusetts; and on July 6 of that year, thirty-eight years ago, I was called from a happy pastorate in Boston to serve as president of the newly incorporated United Society of Christian Endeavor.

"Now, when the Christian Endeavor movement is at the very height of its prosperity in numbers and influence, on this sixth day of July, 1925, exactly thirty-eight years to a day from the date of my election, I surrender the trust you then placed in my hands, feeling confident that he who hath led will still lead our societies to the glory of his holy name and the religious upbuilding of young people throughout the world."

past year, so as to make allowance for this reduction. This necessitated reducing the customary appropriations to several departments of work fostered by the board. Secretaries to head the several departments were agreed upon, but their names will not be announced until acceptances have been secured.

Baptist Cause Grows Rapidly in Memphis

According to Dr. A. U. Boone, of the First Baptist church, Memphis, chairman of the general committee which entertained the Southern Baptist convention at its recent session in that city, the growth of the Baptist interests in Memphis during the past twenty-five years has been remarkable. In 1900, Dr. Boone points out, there were only six Baptist churches in Memphis and vicinity, whereas now there are 22; then there were about 500 people in all the Sunday schools, while now the regular attendance in the Baptist schools of the city is 10,000; then the Baptist churches of the city and vicinity were giving to missions and benevolences around \$2,000 per year, whereas during the 75 million campaign

one church alone gave to missions and benevolences \$85,000.

Methodist Missionaries Given Degrees

Five prominent missionaries of the Methodist Episcopal church, serving in various parts of the world, received the honorary degree of doctor of divinity at commencement exercises this year. The college of Puget Sound granted the degree to the Rev. Mark Freeman, superintendent of the South Sumatra district, Netherlands Indies, and to the Rev. William O. Pfleum, principal of the boys' school in Iquique, Chile, South America; Dakota Wesleyan university to the Rev. Harry H. Weak of North India; Syracuse university to the Rev. Charles W. Iglesias of Hirosaki, Japan; and Willamette university to the Rev. Royal D. Bisbee of Gujarat conference, India. In addition, Ohio Wesleyan university granted the degree of doctor of divinity to Rev. Ralph E. Diffendorfer, corresponding secretary of the board of foreign missions; and to Professor Oscar M. Buck, professor of missions in Drew Theological seminary, and a former missionary of the

Methodist Episcopal church in India. Several other missionaries spending the year in America on furlough received the master of arts and other degrees for graduate studies.

Chinese General Licensed to Preach

General Wu Ching-piao, commissioner of defense of the Eastern Kiangsi province, China, has just received a license as local preacher in the Methodist Episcopal church, according to word received by the board of foreign missions of the Methodist Episcopal church from Dr. Earl A. Hoose, missionary in Kiukiang, China. License was granted by the Kiukiang district conference of the

Southern Baptists and Week-Day Education

THE attitude of Southern Baptists toward the project of week-day religious education is reflected in the action taken by the Sunday School board of the Southern Baptist convention upon this matter at its recent annual session, held at Memphis, when the following resolutions were adopted:

1. The Baptist Sunday school board is in thorough sympathy with the spirit back of the movement, namely, to reach all the children in the public schools with the religious message and to find more time in which to teach it to them.

2. While week-day religious education may seem to offer unusual opportunities for teaching the word of God, it is attended by many and serious difficulties, and subject to many limitations and conditions that will, most likely, keep it from ever becoming a practical and effective method in so far as most communities are concerned.

3. The Baptist Sunday school board urges all Baptist pastors and churches especially to be on their guard against types of week-day religious education that in any way infringe upon the principle, dear to all Baptists, of the complete separation of church and state, or that seek to foster a system of community religious instruction that will in any way tend to take from the local church its full right to say what shall be taught, how it shall be taught and who shall teach it,—a right that is clearly enjoined by Christ upon the local church and that can be surrendered wholly or in part only at grave peril with reference to ultimate consequences.

4. The Baptist Sunday school board looks with favor only on that type of week-day religious education in which the children of the public schools, upon written request of parents, are released

for stated periods of time by the school authorities in order to attend individual churches for religious instruction where each church will give such additional teaching in the Bible and Christian living under its own direction and control and in such relation to the other teaching units in the church educational work as it may deem proper and wise.

5. The Baptist Sunday school board will give advice and counsel upon request to pastors and churches that are contemplating week-day religious education in harmony with the method the board approves and suggest textbooks and teaching material for use in the several grades.

6. The Baptist Sunday school board is of the steadfast conviction that the Sunday school must, in the future as in the past, be the center of all local church educational endeavors and that all other educational activities must be so related to it as to safeguard its continued growth and influence; that such training schools as the Baptist Young People's union must be introduced into all of our churches and fully utilized in reaching all of our young people and training them in both Bible doctrine and Christian service; that all of our churches ought, so far as possible, to utilize the free time of the children in the summer months, when the public schools are closed, in promoting local church daily vacation Bible schools before asking for released time from the public schools for week-day religious education. These three teaching units in the educational program of the local church offer yearly, sixty-five hours, fifty-two hours and sixty hours respectively, or a total of one hundred and seventy-seven hours, in which to educate our children and young people in Christian truth and living.

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Methodist Episcopal church. General Wu was formerly commissioner of defense of Kiukiang, but his headquarters had recently been moved to Nanchang. General Wu has been a professed Christian for many years, but only recently has he joined the Methodist Episcopal church. He has been a very liberal giver to various missionary enterprises, principally the Rulison girls' school, the College church mission in Jaochow and famine relief work in Nanchang. General Wu has a daughter whose preliminary education was received in mission schools in China. She is now in college in America.

Methodist Schools in Mexico Praised by Presbyterian Layman

Mr. George A. Plimpton, a prominent layman of the Presbyterian church, recently returned from a business trip into Mexico, where he spent considerable time in visiting and studying the mission schools and churches in that country. In a report made to Dr. Arthur J. Brown, of the Presbyterian board of foreign missions, he says: "The Sunday before I

came away I visited all the Protestant churches in Mexico city and I was extremely pleased to see the large audiences and the apparent interest shown by the people, and especially the equipment. The Methodists especially have fine churches, and good preachers too, judging from the attention which the audience paid to them. I do not think there was a vacant seat in any of the churches. Certainly this Protestant element ought to be a sort of leaven to the whole lump of Catholicism. I found that the Union Theological seminary in Mexico city (conducted by eight missionary bodies including the board of foreign missions of the Methodist Episcopal church) has a contract for ten acres of land—\$21,000. I went out and inspected this land and was much pleased with the location. The boards have already paid \$8,000 so that they are paying interest at 6% on

\$13,000. Full payment must be made by July 25, 1926. I looked over the budget of the seminary and I think it is remarkable that the institution can be run on such a small amount of money and yet do such effective work."

New Church House for Dr. Atkins' Church

First Congregational church, Detroit, Mich., where Dr. Gaius Glenn Atkins carries on his conspicuous ministry, has dedicated a church house which is one of the most complete buildings of its kind in the country. With a membership scattered over more than 100 square miles, this church house has been planned as a home-like meeting place, and takes on much of the character of a club of fine character. The building is particularly designed to bring into the fellowship of the church young men and women living

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Presbyterians Face Financial Crisis

WARNING of a financial crisis in the affairs of the Presbyterian church and plans to avert the results of such a crisis are announced from the offices of the Presbyterian general council's committee on programme and field activities. In a statement made by Rev. James G. Bailey, field director, it was said that during its recent fiscal year the Presbyterian church had given only \$9,722,529 out of its projected \$15,000,000 budget for the work of its missionary and benevolent boards; that two of the boards were therefore left with deficits aggregating over \$700,000; and that in addition, because of the old interchurch debt of \$390,200 and the old new era movement debt of \$148,000, the total indebtedness of the Presbyterian church was \$1,240,000.

The general council's statement said that with the new church year now under way two of the boards were hampered through large debts which must seriously impede their work until discharged. The general council therefore has formulated plans to arouse the 10,000 churches of the denomination to a serious effort to raise the entire \$15,000,000 budget as approved by the general assembly for the current year. The general council warns the 1,800,000 communicant members of the church that in any event the church must make a gain of over \$2,000,000 in its giving to the boards for the year to prevent further deficits and to discharge existing deficits and debts. Even this achievement, the council states, will not permit the boards to meet all of the needs which confront them and can merely prevent retrenchment in present work.

Mr. Bailey's statement for the council asserts that the board of Christian education, with an immediate deficit of \$252,000, faces the necessity of discontinuing important work, and that the board of national missions also must curtail its work, even with both boards raising a larger sum than last year in order to prevent further deficit. It was announced that the board of foreign missions retreated in its work during the past year with a net decrease of 11 in the total number of missionaries, while more than

\$700,000 worth of necessary building operations were not realized because the full budget was not subscribed. The pension board of the church fell far short of its budget and was obliged to cut its appropriations for needy ministers and widows far below the authorized standard.

The general council's statement emphasizes the seriousness of the situation and says that the church has not adequately faced the realities involved in the \$15,000,000 budget, which amount is something less than the actual askings of the boards.

It is shown that while the churches gave a total of \$16,000,000 for all benevolent objects, \$6,000,000 of this was in contributions to causes entirely outside of the Presbyterian budget, such as near east relief and Y. M. C. A. The general council's statement lays considerable stress upon this matter of outside giving. Without in any way criticizing contributions to other causes, the council asserts that nothing short of \$12,000,000 for the Presbyterian boards for the present year will save the church from retrenchment and embarrassed work.

The council therefore has evolved a plan with the slogan "Lift the level," which it will offer to the churches through the synods and presbyteries. The design is to awaken the entire membership to increase the average giving. The average giving of the boards last year for missionary and benevolent causes was \$5.84. The council urges that the average gift be raised for this year to \$8.02, which would raise the entire budget of \$15,000,000. The council adds that if every church would make a 25 per cent increase in the amount of its pay-up on its quota, the minimum need to discharge existing obligations and to maintain work on the present basis would be met. The council adds that the four boards have agreed to co-operate in the "Lift the level" campaign for a supreme effort to raise the budget. All of the field forces of the boards are to be enlisted in the activity, which will be of a concerted effort entirely within the budget instead of a special debt-raising drive.

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in apartments or rooming houses, employed in Detroit, and not to be reached by old methods of pastoral visitation.

Dean Inge Says Episcopal Church Is Not Gaining

Dean Inge has been giving impressions gained on his trip to America to the Morning Post of London. Among other things he has admitted that the Episcopal church is not gaining ground in this country, and he calls the pretensions of the Anglo-Catholic group to form the "American" church ridiculous in a country where the Episcopal church is only seventh in the list of sects. The dean reproduces some unlovely examples of theological controversy as it is carried on in the United States, and says that cultivated Americans are ashamed of the controversy between modernists and fundamentalists.

Rabbi Lists America's Worst Enemies

Rabbi Samuel Schulman, speaking before his congregation in the Temple Beth-el, New York city, said that the United States is not menaced by bolshevism or communism so much as by the fanaticism of ignorance, the tyranny of majorities, and the bigotry of race. He cited the Scopes case in Tennessee, and prohibition laws, and the exaltation of Anglo-Saxons as three instances of the dangers mentioned.

Many Baptist Ministers Without Pulpits

A survey of the ministerial situation

within the northern Baptist convention has shown that almost 35 per cent of the ordained ministers of the denomination are not serving pastorates. Even allowing for those who are retired or serving as teachers, editors, and the like, the total number, 3021, seems to be very large. Two-thirds of the churches in the convention have less than 100 members each.

Would Unite Ministers Against War

Information from London tells of the organization of a Ministers' Fellowship of Peace, which seeks to unite all ministers who are determined to do what they can to end war. The fellowship will be based on this pledge: "We believe intensely that war is anti-Christian, and therefore feel morally bound to state publicly that under no circumstances will we take any part in war." The body is said to be growing rapidly, and to include in its membership many veterans of the world war.

What Are the Best Hymns for Children?

An English paper has been conducting a contest to determine the best hymns for children's use. The ten leaders have proved to be: "O Little Town of Bethlehem," by Phillips Brooks; "I Think When I Read," Jemima Luke; "Looking Upward Every Day," M. Butler; "Fight the Good Fight," J. S. Monsell; "Now the Day Is Over," S. Baring-Gould; "When He Cometh," W. O. Cushing; "Gentle Jesus, Meek and Mild," Charles Wesley; "All Things Bright," "There Is

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should learn a trade or a profession that will help him get along at any time or place. All modern Educators agree on this.

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If your Boy—or any Boy you are interested in—wants to know the inside facts about this growing Business have him write—or you can write for him—to L. L. Cooke, Chief Engineer, Chicago Engineering Works, Dept. 1165, 2150 Lawrence Ave., Chicago, Illinois, and ask for the "Vital Facts About Electricity."

There is no obligation on your part involved in this request.

Large Bequest to Methodist Missions

THE sum of \$82,946.61 has just been paid to the missionary societies of the Methodist Episcopal church by the executor of the estate of the late Rev. Robert Seney Ingraham, of Green Lake, Wisconsin. During the Centenary campaign for the missionary causes of that church, Dr. Ingraham signed an estate note that now becomes valid in this amount upon the settlement of his estate. In accordance with his wishes this amount is to be divided equally between the board of home missions and church extension, which operates in the United States, and the board of foreign missions working in forty countries.

With this division of the amount, \$41,573.30 will be used by the board of home missions for work in the United States. \$30,000 will be invested as the Robert Seney Ingraham invested fund, the income from which will be used in training prospective home missionary workers. The balance, \$11,573.30, will be used in helping church building projects, probably within the Southern states in assisting Negro congregations.

The board of foreign missions will employ its share, \$41,573.31, in establishing a central training institute for native preachers and teachers at Ghaziabad, India, only thirteen miles from Delhi, the capital. In this immediate territory the Methodist Episcopal church already has 160,000 members on its rolls. This institute will be called the Ingraham training institute.

Just what this gift and the institute will mean to mission work in India is pointed out by the Rev. Ernest E. Tuck, Methodist Episcopal missionary in Northwestern India conference:

"This is the biggest thing ever done for the whole great area of the Northwest India conference in an educational way. The future of our vast Christian community in that conference and in the whole North India area has been made secure in a more real way by this gift than by any other single action for a generation. I see the hundreds of boys whose lives will be directed and whose characters will be built as they come and go through this institution. I am sharing with you the exultation that is coming to the men who have prayed and worked and hoped for this thing to come to pass. God has answered the prayers of hundreds of men and women. We have spent hours of prayer and planning. I have walked with others over that wonderful land and laid out the work and have been in prayer for hours with others for the success of this whole mighty project. And now to be experiencing the joyful thrill of it all is wonderful.

"The name of Mrs. Ingraham and the name of her husband are on the lips of thousands of grateful Christian folks who know what this all means to India's future and to our unschooled thousands of Christians in the area served by this school, which is far more than a school."

a Green Hill," and "We Are but Little Children Weak," all by C. F. Alexander.

The Automobile and Rural Church-Going

An indication of the change that the automobile has brought into the church life of America is to be found in the despatch from Thompsonville, Conn., to the Boston Transcript, stating that a woman resident of that village, living across the main street from the church she habitually attends, abandoned her plan to attend the Sunday morning service after she had tried in vain several times to penetrate the passing procession of automobiles. This may come to be the regular state of affairs in communities near large cities if the present rate of motor-car distribution continues.

Union Men Hold Reunion In Scotland

An interesting reunion of former students of Union theological seminary now resident in Scotland was recently held in Edinburgh. The guest of honor was Dr. G. A. Johnston Ross of the seminary. An association of Union students was formed with Rev. C. W. K. MacPherson, of Carstairs, as president. The newly formed association agreed to take an ac-

tive part in keeping the colleges of Scotland in touch with the American seminary and in bringing before Scottish theological students the benefit of a year's study at this distinguished American institution.

British Home Secretary Supports Temperance

Speaking before the Church of England Temperance society Sir William Joyson-Hicks, the British home secretary, gave some most telling statistics to support and justify the temperance movement. Since drink restriction measures of various kinds have gone into effect in England trials for drunkenness have shown a marked decline, according to the home secretary. There were 204,000 such trials in 1913 and only 80,643 in 1923. To add weight to his testimony against the evils of unrestricted drink traffic the secretary pointed out that a removal of certain restrictions against the trade since the war has had the immediate effect of increased drunkenness. Thus only 3,025 men were imprisoned for drunkenness in 1919-20 while 7,343 suffered incarceration in 1923-24. The home secretary quoted many other sets of figures to prove the intimate contact between drunkenness and other crimes. There are portions of British

public opinion which make merry over our prohibition venture. But large sections of the nation are honestly concerned over the terrible ravages of the drink evil on the body, mind and character of the British people.

Israel Zangwill Anxious About Zionism

The appointment of Lord Plumer by the British government to succeed Sir Herbert Samuels as high commissioner of Palestine is causing some disquiet among zionists. Sir Herbert is a Jew and his replacement by a Gentile official prompts fears that the government of Palestine will make Jewish colonization even more difficult than heretofore. At a meeting of the Jewish Territorial association Israel Zangwill, the internationally known man of letters and zionist, declared that the withdrawal of Jewish officials from Palestine was proof that the government intended henceforth to regard Palestine as a crown colony rather than as a Jewish homeland. While the status of the Jew in various European countries is markedly degenerating the need of Jewish territory on an autonomous basis is more urgent than ever. Mr. Zangwill thinks the initiation of a spiritual center for Jews in Palestine as a spiritual center for Jews is not zionism, though it may be a magnificent venture.

Englishman Defends America

Speaking before the English-speaking union in London recently, Mr. John Buchan declared: "If Britain would assist America in preventing the smuggling of

Y. M. C. A. Seeks Closer Touch with Churches

ADMITTING THE DIFFICULTIES that lie in solving the problems of relation between churches and Y. M. C. A., the national council of the latter body has just sent out "A Community Message to the Brotherhood" to leaders in "Y" work in all parts of the country, calling for a re-study of the whole question and such readjustments as the situation requires. The message has been written by Dr. David G. Latshaw, secretary for church relations of the national council, and points out that the associations are entering a new and well-defined era of adjustment "where the test of an organization such as ours is rapidly coming to be the measure of its ability to work effectively with agencies of like purpose."

CHANGING CONDITIONS

Dr. Latshaw emphasizes the fact that from the beginning, relationships with the churches have been a vital concern of the association movement, and that at this point the cooperative impulse should first find some new expression among the associations. "The acceptance by many churches," says he, "of the four-fold idea of developing Christian character, once a unique conception emphasized by the association, places large responsibility upon us to help these churches."

Dr. Latshaw includes the following among the association's "tested resources to enlist in cooperative effort:" The associations are interdenominational in policy and leadership; they have seventy-five years of experience behind them; they have a great body of trained secretaries, and means of recruiting and training more; they have brought together a distinguished group of laymen—loyal church

men—for service; they have developed methods of cooperation with churches in city, community, small town, and country fields; they have means of training large numbers of lay workers for the churches."

"Y" NEEDS STATED

Dr. Latshaw recognizes on the other hand the association's needs if it is to give its share of leadership to the work of cooperation, and includes the following: Further coordination of the association's varied contacts with men and boys in a united and powerful impact for Christian character; study of programs of churches, both national and local; re-examination of relationship to Y. W. C. A., to various phases of religious education, to boy scouts, and to groups of men who desire to serve boys; multiplication of non-equipment community types of work, and more fully unite churches in them; make available to the churches and other organizations the association's methods and programs; must discover and pioneer new and modern methods of evangelism; should agree upon and use a regular and stated method of report on Y. M. C. A. work to the churches.

"To sum up," the message concludes, "we need to revise and improve our methods, enlarge our contacts, and match our genius for organization and promotion with a real passion to serve with others. If we fail to develop this spirit in our great organization the guilt comes home finally to all of us who live carelessly in the dawning of a new day. We can easily be too lazy to think, too preoccupied to make the effort to move or change, too selfish to pay the daily costs of the new modern enterprise of adjustment and consolidation."

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aliens, drugs and drink it would do more to bring her into the common tasks of the world than a century of unintelligent satire and melodramatic appeal. Let us be sympathetic toward each other's idealisms, for though we may choose different routes across the desert we are aiming at the same promised land." Mr. Buchan said he knew of no country where there was so much wealth and so little ostentation as in America.

BOOKS RECEIVED

A New Day for the Country Church, by Rolvix Harlan. Colesbury Press, \$1.25.
Tyndale, by Parker Hord. Century, 50c.
The Foreign Missions Convention, by Fennell P. Turner and Frank Knight Sanders. Revell, \$2.00.
Drums, by James Boyd. Scribner, \$2.50.
The Curriculum of Religious Education, by William Clayton Bower. Scribner, \$2.25.
A Way to Peace, Health and Power, by Bertha Conde. Scribner, \$1.50.
Man's Life on Earth, by Samuel Christian Schmucker. Macmillan, \$2.25.
Ritual and Dramatized Folkways, by Ethel Reed

Jaspon and Beatrice Becker. Century, \$2.50.
A Top Notch Teacher, by A. H. McKinney. Wilde.
The Congregational Year-Book, 1924, Nat'l. Council of Congregational Churches, \$1.50.
A Christian in the Countryside, by Ralph A. Felton. Methodist Book Concern, 50c.
The Dawes Plan in the Making, by Rufus C. Dawes. Bobbs Merrill, \$6.00.
Tibetan Folk Tales, by A. L. Shelton. Doran, \$2.00.
Sand Dunes and Salt Marshes, by Charles Wendell Townsend. Page, \$3.50.
The Spiritual Pilgrimage of Jesus, by James Alex. Robertson. Doran, \$2.00.
In Defense of Christian Prayer, by E. J. Bicknell. Longmans, \$1.25.
The Great Themes of Jesus, by William Thomson Hanzsche. Revell, \$1.25.
Immanuel Kant. Open Court, \$1.00.
Sermons by Leaders of the Scottish Pulpit, by D. P. Thompson. Doran, \$2.50.
Putting it Across, by William Herman Leach. Colesbury Press, \$1.25.
Selected Orations, by Albert Mason Harris. Colesbury Press, \$1.75.
Teaching the Youth of the Church, by Cynthia Pearl Maus. Doran, \$1.75.
An Adventure in Evangelism, by Daniel A. Poling. Revell, \$1.50.
The Child, the Clinic and the Court, a symposium. New Republic, Inc., \$1.00.
The Queen of Cooks—and Some Kings, by Mary Lawton. Boni and Liveright.
The Influence of Christianity on Fundamental Institutions, by Philo W. Sprague. Revell, \$1.50.

A Valid Christianity For Today

By the late Bishop C. D. Williams
Bishop Williams' greatest book. Among the chapter titles are: *Men of Vision, Christianity and the World, The Value of a Man, The Confidence of a Certain Faith, The Gospel of Democracy, The Divine Companionship, The Universal Christ.* Eighteen chapters. 286 pages.

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Why should things like baptism divide?

asked Dr. Fosdick in his farewell sermon at the First Presbyterian church, New York. And he continued:

"If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed I would gladly immerse. Any one who wanted to be sprinkled I would gladly sprinkle. If anybody was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith. Why not?"

As a recent editorial in *The Christian Century* stated, Baptism is now "on the front page." It has been spread abroad through the journalistic press that Dr. Fosdick required as one condition of his accepting the pulpit of the Park Avenue Baptist church of New York City an open door as regards membership. He stated that he would come to the Park Avenue pulpit only if it were made a catholic pulpit, a broadly Christian pulpit, representing a church with no test of membership narrower than membership in the church of Christ. He stipulated not only that the church should abandon the schismatic and unfraternal and unchristian practice of rebaptism, but that as its pastor he should be allowed to baptize by other modes than immersion. Dr. Fosdick's stipulation was accepted by the Park Avenue congregation, and the great new church is to be erected on this more liberal foundation.

The question of baptism is going to be seriously considered during the next few months not only in the Baptist church but in others. Have you read

The Meaning of Baptism

By CHARLES CLAYTON MORRISON

which the *New York Christian Advocate* characterizes as "the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856."

There are twenty-two chapters in the book, on such themes as "The Early Mode of Baptism," "Magical and Legalistic Views," "The Functional View of Baptism," "John the Baptist," "The Baptism of Jesus," "Baptism and the Great Commission," "Did Christ Command Baptism?" "The One Baptism," "Baptism and Conversion," "The Symbolism of Baptism," "Infant Baptism," "Baptists and Disciples and Baptism," "Re-Baptism," etc.

It took courage to publish this book, says the *Continent*, of "The Meaning of Baptism". You will agree with the conclusion of the *Continent* after you have read it.

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The Church Today and Tomorrow

A MIGHTY PROBLEM that is being frankly faced and wrestled with by serious thinkers within the church is the problem of the church itself—the immediate problem of its recognized ineffectiveness in many of its relations to modern life, and the still more puzzling problem of its future: What will be the character of the church of ten years from now, or twenty-five years, or a hundred years? How will the church of tomorrow differ from that of yesterday and today? Will the future church be democratic? If so, what will become of many of the "vestiges" and "impediments" which have been handed down from early centuries? Will the modern church adapt itself to the vital needs of its day and set about effectively in bringing the kingdom of God to realization in the earth? Is Jesus even now becoming recognized as Leader by millions of churchmen—and nonchurchmen—as the one who must lead in revolutionizing the world of men and things and making it truly Christian?

Such questions as these are being faced today, and they are being given careful consideration by thinkers and writers. It is a matter of much encouragement that many books have been coming from the presses which go into these questions in such constructive way that already light is breaking. It is even being predicted that we are now on the eve of "the greatest revival of spiritual religion that the world has seen since the first Christian Pentecost." That is the prediction of the editor of the *Spectator* (London) as reported by Dr. R. J. Campbell in the *Christian Century* of a recent issue.

Every minister, every thoughtful layman, every serious citizen of these times is interested in the message of the books here listed.

The Church of the Spirit

By FRANCIS G. PEABODY

What kind of a church will represent a spiritual Christianity? What will be the internal dangers which it must encounter? What will be the external enemies which it must overcome? How shall the church of the Spirit militant become at last the church of the Spirit triumphant? These are some of the questions considered in Dr. Peabody's new work just from the press. This book is being advertised as "a book to make the quarrelsome in the churches ashamed." Those who know the fine spirit of the author will at once see the aptness of this description. In all his books, Dr. Peabody consistently holds that the essential element in the new Testament teaching was to be found in a spiritual tradition rather than in a formal organization; that Jesus came not primarily to found an institution, but to reform personal and social life. This new book is richly suggestive. (Price \$2.00.)

The Christian Church in the Modern World

By RAYMOND CALKINS

To quote the last paragraph of this serious book will be sufficient to indicate its timeliness and the vigorous but fine style of its author: "From every side the word comes that the greatest need of the world today is the revival of religion at its best. Present conditions make the witness of the church more important than ever before. The pressure of life is tremendous. Into this storm-swept world, the church must send a message of hope and its summons to turn to the Christian way of life. All over the land there is a deep-felt need of God born out of the darkness and despair of the time. Does not the call come today to every sound man to forsake his attitude of aloofness and to lay aside the role of the critic and to cast in his lot and his life with the church which has preserved for over nineteen centuries the standards by which its own shortcomings are to be judged?" (Price \$1.75)

Other Helpful Books on the Church

The Reconstruction of Religion.

By CHARLES A. ELLWOOD. Has become a religious classic within two years of its publication. (\$2.25.)

The Church and the Ever-Coming Kingdom of God.

By ELIJAH E. KRUEGER. A clear call to the church to assume leadership of the world in its passing from materialism and its works to the realized Kingdom of God. Dr. Krueger sees a world brotherhood as the soon-to-be-realized ideal. His optimism is exhilarating. (\$2.25.)

The Return of Christendom.

By VARIOUS WRITERS. Is it Christianity that is a failure or mainly those who are its exponents? The writers represented in this book—Bishop Gore, Bishop Brent, G. K. Chesterton and nine others have something to say with regard to this question. A most interesting symposium. (\$1.75)

The Reconstruction of the Spiritual Ideal.

By FELIX ADLER. "Out of the depths into which it has fallen humanity cries today for help. But as yet there is no response." With this word, Dr. Adler opens his discussion. A startling book, but one full of suggestion as to the way out for humanity. (\$1.50)

Christianity—Which Way?

By CHARLES SPARROW NICKERSON. "The Christian faith of the present hour is neither dead nor dying. It has possessed, material, intellectual and spiritual, such as the faith has never had before in any age of the world." (\$1.75)

Make out your order for some of these books and prepare to take your part in the most sublime task ever offered to men—the making over of the world after the ideals of Jesus Christ.

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Imperialistic Religion and the Religion of Democracy

By WILLIAM ADAMS BROWN

In this recent book the author describes imperialistic religion as that type which believes that one serves God best when he submits to the control of some existing institution; individualistic religion as that which despairs of satisfaction through any existing institution but finds solace in communion between the individual soul and God; democratic religion as that type which believes that one communes with God best when he joins his fellow in the common quest for truth, goodness and beauty and realizes that God may have some new word to speak to him through the different word that He is speaking to his neighbor. A wonderfully suggestive volume. (\$2.00)

Religion in the Thought of Today

By CARL S. PATTON

It is Dr. Patton's belief that modern scientific, philosophic and sociological ideas are not inimical to but thoroughly favorable to the Christian religion. He here attempts to interpret religion for our own day and its needs. (\$1.50)

Christianity and Social Science

By CHARLES A. ELLWOOD

Dr. Ellwood has become preeminent in the field of the social application of Christianity by this book, together with his earlier volume, elsewhere listed. (\$1.75)

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